Philos

The
CHRISTIAN CENTURY

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How Much Truth Is There In Karl Marx?

By Paul Tillich

Reordination, or the Right Hand of Fellowship?

By E. Stanley Jones

Justice and Peace in the Holy Land

By Daniel Bliss

Inside the German Prison

By Harold E. Fey

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In This Issue

PAUL TILLICH is professor of philosophical theology at Union Theological Seminary, New York, and one of the most distinguished of Adolph Hitler's gifts to American churches and American culture. Dr. Tillich, who had studied at the universities of Berlin, Tuebingen and Halle, and received doctorates from Breslau and Halle, was professor of philosophy at Frankfurt-am-Main in 1933 when the National Socialists took over Germany. He was also one of the best known—perhaps *the* best known—of the Christian Socialists in the Reich. Knowing how high his name was sure to be on Hitler's "heads will roll in the sand" list, Dr. Tillich's friends succeeded in getting him to the United States where, after a short interval, he landed on the Union faculty. Besides his many books in German he is the author of *The Religious Situation, The Interpretation of History* and the recently published and widely hailed *The Protestant Era*. Dr. Tillich's article is another in the series on the permanent values in the thought of leading minds of the 19th century.

DANIEL BLISS is minister of the Second Congregational Church, Greenwich, Conn., and chairman of the board of trustees of the International College in Beirut, Lebanon. This is the college to which the Bliss family has given so many years of unstinting service. Dr. Bliss was born and grew up on its campus, and he expects to visit it again this month. He is also a member of the executive board of the Committee for Justice and Peace in the Holy Land.

E. STANLEY JONES is again in this country, following the practice by which he spends half of each year as a missionary in India and half as an evangelist and apostle of Christian union in the Occident. He is about to resume the series of meetings in favor of church federal union he inaugurated last year.

A. CAMPBELL GARNETT is professor of philosophy at the University of Wisconsin.

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September 8, 1948

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Contents

EDITORIAL

Editorial Paragraphs....899
Inside the German Prison....902
Rule by Minority....904

QUINTUS QUIZ: A Lovely Name....905

CONTRIBUTED ARTICLES

How Much Truth Is There in Karl Marx? by Paul Tillich....906
Justice and Peace in the Holy Land, by Daniel Bliss....908
Reordination, or the Right Hand of Fellowship? by E. Stanley Jones....910

BOOKS

Is God Evident? by Gerald Heard....912
Books in Brief....913

CORRESPONDENCE....914

NEWS OF THE CHRISTIAN WORLD

Amsterdam Assembly....917
India....917
Virginia....918
New York State....919
Reformed Alliance....920
Honduras Missions....922
China....923
Scandinavi....925
The Church Roll....927

CURRENT FEATURE FILMS....926

Calendar of Coming Events

Aug. 18-Sept. 14. International Study Conference on Women and World Reconstruction (Y.W.C.A.), New York City.
Sept. 6-11 Fifth International Workshop in Audio-Visual Education, Green Lake, Wis.
Sept. 8-9. National Conference of the Brotherhood of St. Luke (Methodist), Hamilton, Ohio.
Sept. 8-10. International Missionary Council, Oegstgeest, Holland.
Sept. 11-16. United Student Christian Council, Green Lake, Wis.
Sept. 14-15, 1st Annual Pastors' Conference, Hartford Seminary Foundation, Hartford, Conn. Theme: "The Ecumenical Movement."
Sept. 18-19. Executive Committee, the Brotherhood of the Evangelical United Brethren Church, Lincoln, Neb.
Sept. 20-24. National Lutheran Council Semi-annual Staff Meetings, Chicago
Sept. 21-28. United Church of Canada General Council, Vancouver, B. C.
Sept. 25-30. Disciples of Christ International Convention, San Francisco.
Oct. 3. World Communion Sunday.
Oct. 4, 11, 18, 25; Nov. 1, 6. Chicagoland School of Religion.
Oct. 5-7. Universalist Church of America Conference on "The Faith of Universalism," Pocono Pines, Pa.
Oct. 6-14. United Lutheran Church 16th Biennial Convention, Philadelphia.
Oct. 7-14. American Lutheran Church 10th Biennial Convention, Fremont, Ohio.
Oct. 11. Conference on Church Architecture (Interdenominational Bureau of Architecture in Cooperation with Local Church Council), Berkeley, Calif.
Oct. 12. Conference on Church Architecture, Sacramento, Calif.
Oct. 13. Conference on Church Architecture, Fresno, Calif.
Oct. 13-15. National Sunday School Association Third Annual Convention, Denver.
Oct. 15. Conference on Church Architecture, First Congregational Church, Los Angeles.
Oct. 15-17. Conference on the Church and Economic Life, Hamline University, St. Paul, Minn.
Oct. 24-31. National Conference of Christians and Jews Sixth Annual Religious Book Week.
Oct. 31. Reformation Sunday.
Nov. 5. World Community Day.
Nov. 5-7. Philadelphia General Meeting of the Religious Society of Friends.
Nov. 7-13. Religious Education Week.
Nov. 9-11. Fifth Annual National Convocation on the Church in Town and Country, San Jose, Calif.
Nov. 15-18. United Council of Church Women Fourth National Biennial Assembly, Milwaukee, Wis.
Nov. 19-21. United Stewardship Council Annual Meeting, Kansas City.
Nov. 28. First Sunday in Advent.
Dec. 1-2. Church Pensions Conference, New York City.
Dec. 2-4. Seventh Annual Rural Life Conference of the Historic Peace Churches, Goshen College, Goshen, Ind.
Dec. 12. Universal Bible Sunday.
Dec. 27-Jan. 1. United Student Christian Council First Ecumenical Student Conference, Lawrence, Kan.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, SEPTEMBER 8, 1948 NUMBER 36

EDITORIAL

NO LONGER is the World Council of Churches "in process of formation." On August 23, at the first business session of the Amsterdam Assembly, Pastor Marc Boegner of France, on behalf of the provisional committee, introduced this resolution: "That the First Assembly of the World Council of Churches be declared to be and hereby is constituted in accordance with the constitution drafted at Utrecht in 1938 and approved by the churches: that the Assembly consist of those persons who have been appointed as official delegates of churches adhering to the council; and that formation of the World Council of Churches be declared to be, and hereby is, completed." The Archbishop of Canterbury (with what thoughts of William Temple!) put the motion, and the 450 delegates unanimously rose to adopt it. A decade of planning, negotiating and ceaseless hard work had reached its climax. There is now a World Council of Churches, formed by 150 communions who acknowledge Jesus Christ as Lord, and dedicated to a cooperative effort to save a world that is on the road to destruction! What part the World Council will play in the fateful years ahead, no human mind can confidently predict. But it is something to be able to say that, in this hour when the world seems on the point of disintegrating in chaos and destruction, the Christian churches have found a way to take a long step toward a new integration.

The World Council Is Established

Dutch Catholics Pray for Amsterdam Sessions

HOLLAND'S Roman Catholics were admonished, in a pastoral letter from their bishops signed by Cardinal De Jong, archbishop of Utrecht, to pray for the participants in the Amsterdam Assembly of the World Council. In the same letter the cardinal announced that special masses would be celebrated in all Dutch Catholic churches on Sunday, August 29, "for the success of the Assembly, in the hope that it may bring the unity of Christian churches nearer." The act will be noted, and gratefully received, throughout the non-Roman church world. At the same time, however, it will be noted that the cardinal managed to couple with his gracious references to the Amsterdam meeting an intransigent reaffirmation of the claims of the papal church. Rome's absence, explained Cardinal De Jong, "stems exclusively from the Catholic Church's realization that it must remain irrevocably faithful to the task entrusted to it by Christ. It is indeed the one, holy, catholic and apostolic church founded by Jesus Christ. Only in one way can the division of Christianity be ended: that is by a return to the Catholic Church. If it participated in the effort for new religious unity, and on an equal footing with others, the Catholic Church would admit that the unity willed it by Christ does not survive in the church and therefore that it was not the church of Christ." What this pastoral letter really said, therefore, was that the participants in the Amsterdam Assembly are still outside the church of Christ, but that Roman Catholics should nevertheless pray for them because of their belief that they will ultimately bow before the papal throne. A more gracious way might have been found to do a gracious thing.

Warning to Western Churches

HOW MUCH our managing editor will be able to tell in his news reports of what has gone on behind the closed doors at Amsterdam, we don't know. (But the reader can turn to page 917 and find out.) So far, nothing but reports of a few speeches have reached the outside world. Of those speeches, only the ones made by John Foster Dulles, Karl Barth and Prof. Josef L. Hromadka seemed of great importance. Mr. Dulles' views were made clear in The Christian Century for August 25. Karl Barth dove into a theological discussion of the reasons for thanking God that neither Rome nor Moscow was at Amsterdam. "I propose that we praise and thank God that it pleases him to stand so clearly in the way of our plans," cried the Swiss theologian. We despair of making clear in a paragraph his reasons for this jubilation; it must suffice to say that they

were entirely Barthian. Dr. Hromadka's speech, however, had genuine historical importance. He spoke as a Christian thinker with a world reputation, whose years on the Princeton faculty had won the respect of the American delegates, but who now lives behind the iron curtain and serves as dean of a theological faculty in a university under the control of a Communist government. The day of Western supremacy in international affairs, Dr. Hromadka told the Amsterdam delegates, has come to an end. It has ended because man in the capitalistic countries no longer has "much to offer along the lines of moral, philosophical or spiritual leadership." He has lost the trust of the former colonial nations. "Using my common sense and sober judgment," said the Prague theologian, "I do not believe that the bourgeoisie, which for more than a hundred years was the master of western and central Europe, possesses at present the political skill, wisdom and strength of conviction to rule our countries and overcome the terrible chaos that would follow a breakdown of the Soviets." Because Western man instinctively feels his old power and ability to rule slipping from his hands, he is "confused, restless, scared and nervous, or disillusioned and apathetic," and he makes his decisions while in this frame of mind, and thus only makes bad matters worse. The cure, according to Dr. Hromadka, is for the West to ackowledge its defeat and adjust itself to cooperating with the Communist movement, even though the Communists come to the hour of decision in the guise of "new barbarians." Few on this side of the Atlantic will agree with all of Dr. Hromadka's analysis; most will reject it *in toto,* especially at first hearing. But when a Christian of his eminence, occupying the premier chair on the John Hus faculty, talks in this way, he deserves to be heard, and pondered.

Christian Farmers Rally To Feed the Hungry

AT A TIME when misgivings have been growing concerning the future of Church World Service, the remarkable response of American farmers to the appeal of CROP (Christian Rural Overseas Program) renews faith in the generosity of the American countryside. The CROP program, in essence, is to gather trainloads of food from the farms, ship this food to the needy in Europe and Asia, and have it distributed there by church agencies that know the people they are dealing with and are not caught in the meshes of bureaucratic red tape or in any finagling for political ends. In cases where the farm gifts are perishable, the food is converted into money and this buys the sort of food which can be shipped overseas. Thus, the CROP train which carried milk and eggs from Wisconsin in July was turned into 266,775 pounds of powdered milk and powdered eggs when it reached the seaboard. CROP trains were assembled in Kansas and Ohio during the last week in August. They will leave Colorado, North Dakota, Oklahoma and the Texas Panhandle this month. In other states the CROP campaign will reach its climax about Thanksgiving. Before winter, at least half the states will have been canvassed for these farm gifts by 100,000 volunteers, and it now seems certain that the goal of at least a carload of food from every county in these states will be reached. In some it will be surpassed. The American farmer is doing himself proud. And Church World Service, Catholic Rural Life and Lutheran World Relief, which are showing him how to channel his brotherly concern to those in dire need, can take great satisfaction in what is happening.

Nehru Says We Desire To Irritate Russia

WHEN the Indian dominions celebrated their first birthday in mid-August the western press was filled with articles estimating the progress made under independence. On the whole, these articles were friendly and cautiously optimistic. Jawaharlal Nehru marked the day by giving his first press interview since he became prime minister of the Dominion of India. Naturally, much that he had to say dealt with India's continuing problems. His most striking passages, however, related to the tension between the United States and Great Britain, on the one hand, and the Soviet Union, on the other, which is keeping the whole world in a state of jitters. Viewing this rivalry from as detached a position as the world now affords, and calling into play all those resources of mind which have made him a great historian, Mr. Nehru warned that the big powers act as though they are deliberately trying to provoke one another into war, and that if they keep this up much longer, war is what they will get. Between Russians and Americans, said Nehru, "there appears not only disagreement but a desire to disagree, a deliberate attempt to annoy the other party." Until this "desire to disagree" gives way to a genuine desire to agree, India's prime minister sees no hope for peace. Is Nehru's analysis sound? The fact that he is one of the best-informed men in Asia and an observer of world affairs whose penetration has been often proved, does not necessarily make it so. But while Americans debate the truth, or otherwise, in Nehru's words they might profitably also reflect on the fact that this remarkable man, holding this key position in the Asiatic world, believes them to be the truth and has tried to challenge the Western conscience by uttering them.

Rabbi Magnes Supports a Federated Palestine

IT IS GRATIFYING to be able to present the article by Dr. Daniel Bliss in this issue almost simultaneously with the announcement by Dr. Judah L. Magnes, chancellor of the Hebrew University at Jerusalem, of the plan for Palestine's future which he advocates. The name "Bliss" at once calls up reminders of generations of faithful Christian service by that famous missionary family in the Near East. The name "Magnes" is synonymous with catholicity of spirit and life dedicated to the advancement of the spiritual mission of Judaism. It is remarkable that these two men, who know the situation so intimately, yet are so able to transcend the partisan battle which threatens to turn the Holy Land into a shambles, should arrive at such similar conclusions. Dr. Bliss believes that peace can be brought to Palestine through the establishment of a federal state, much after the Swiss cantonal pattern, in which the Jewish and Arab cantons will control the vexed immigration and land problems autonomously, while working cooperatively for

the economic development of the entire country. Dr. Magnes, on the other hand, holds that the situation has so far deteriorated that the only hopeful policy now would be to establish a federation of sovereign Arab and Jewish states, with a coordinated foreign policy and common defense arrangements. The two states would settle their boundaries by mutual negotiation; they would not be imposed from outside. There would be a supreme court of the federation to decide disputes between its two parts and to safeguard religious, minority and civil rights in both. Immigration and land ownership questions would be decided by the two states for the next two years. After that, if the federation could not agree on a common policy, they would be settled by the United Nations. Economic union would be in effect from the start. Jerusalem would be the federation's capital. It would be demilitarized and under international guarantees. Some sort of international guarantee for protection of the entire federation against invasion would also be asked. The present Arab refugees—there are at least 300,000 of them—would be permitted to return to their homes. Reduced to their essential proposals, it will be seen that there is not a great deal of difference between the Bliss and the Magnes solutions for the Palestine enigma. Unfortunately, there is so much wild-eyed extremism on both sides within Palestine, and so many factors of power politics influence the course of the major nations who seek control of the eastern end of the Mediterranean, that it is doubtful whether, even in the coming Assembly of the United Nations, these voices of calm political wisdom will have a chance to be heard.

Leyton Richards: 'Valiant For Peace'

AN EDITOR gets something of a shock when, after putting an issue of his paper "to bed," he reads in the next morning's paper that the writer of his leading article is dead. That happened in the offices of The Christian Century last week. The issue for September 1 went to press on Tuesday; on Wednesday the papers told of the sudden death of Leyton Richards. We knew, of course, that Dr. Richards was crowding 70, and that ever since he resigned the pulpit of Carr's Lane, Birmingham—that "cathedral of British nonconformity"—during the Second World War he had been in failing health. But no suspicion had reached us that the end might be so near, and the tone of his recent letters suggests that he likewise harbored no such premonition. Leyton Richards had a remarkable career. An article in the Century for May 15, 1946, threw vivid sidelights on his Michigan boyhood and on the influence which American public schools had on the formation of his mind. He began his ministry, after graduating from Oxford, in Scotland; moved from there to Melbourne, and from there back to Birmingham. His pacifist convictions grew with the years; in the British *Who's Who* he recorded with pride that during the First World War he had been "fined £100 under the Defense of the Realm Act for refusing to mix Christianity and war." To the end he held that the Christian church has no business to take any other than the absolute pacifist position, and that individual Christians are called by their faith to do the same. But he held his pacifism with such generosity of mind, such brotherliness of spirit that he commanded universal respect. Leyton Richards was one of those valiant souls for whom surely the trumpets must have sounded when his eager foot touched the other side.

Protestant and Catholic Missionaries in Japan

BETWEEN V-J DAY in 1945 and July 1, 1948, exactly the same number of Protestant and Roman Catholic missionaries—338 of each—entered Japan. So Dr. W. K. Bunce, chief of the religion section of SCAP, announced last week through Religious News Service. Dr. Bunce hastened to disclaim any settled policy to keep the numbers of arriving missionaries in such equilibrium, but it was easy to read between the lines of his announcement his gratification at the fact. One could almost hear him say to himself, "This should put an end to some of the hollering that has been going on in Protestant circles about the policies of the MacArthur occupation regarding missionaries." So far as The Christian Century is concerned, there never has been any serious criticism of the MacArthur policies. We do think that SCAP has been a little too rigid in its administration of some of the rules, but we know that a military occupation has to have rules, and the rules in Japan on the whole have been fair and reasonably wise. What we don't like about the missionary situation in Japan is (1) the sluggishness with which the Protestant churches in the West are responding to the missionary opportunity in Japan, and (2) the continued policy of making Protestant missions there almost exclusively an Anglo-American enterprise. It is this latter factor which is responsible for the statistics which show that, as of today, while the numbers of Protestant and Catholic missionaries who have gone to Japan since the surrender are equal, there are nevertheless 947 Catholic as against 350 Protestants on the job there. The reason? The Catholics were not all Americans, Britons and Canadians, and so didn't have to leave before the war broke out.

More Light on Israel's Declaration

WHEN the newly proclaimed state of Israel published its Declaration of Independence, The Christian Century pointed to its silence regarding the deity as a reflection of the dominantly secularist nature of the Zionist nation. (See "Israel Knows No God," June 9.) Protests brought out the fact that the Associated Press version of the document distributed as the complete text had not been such, but that the Israeli censor in Tel Aviv had cut out a concluding sentence which American Zionists said began: "With trust in Almighty God, we set our hands to this declaration. . . ." Thereupon another editorial was published, expressing the regret of this paper for the misstatement of fact which had been caused by the excisions of the censor, and leaving the larger question of Israel's secularistic character to the judgment of time. (See the issue for July 14.) Apparently, however, our apologies were somewhat premature. In its August 30 issue *Time* tells in great detail of the bitter struggle within the Zionist state council

when Rabbi Juda L. Fishman, representing the orthodox Jews, tried to insert the word *Elohenu* (God the Lord) in the declaration. Immediately labor elements objected to any indication of religious belief. Finally, Premier Ben Gurion, as a compromise, proposed that the words *Tsur Israel* (Rock of Israel) be used, since this was a literary expression that could be interpreted in either religious or non-religious fashion. The Ben-Gurion compromise prevailed. Then, according to *Time,* when the English translation was made, an English-born typist objected that "Rock of Israel" would mean nothing to the outside world, and at her suggestion the words "Almighty God" were substituted in the English version. It appears, therefore, that the word "God" was not omitted from the Israeli Declaration of Independence by inadvertence, but was deliberately voted out in favor of a religiously neutral term. The whole story, as *Time* tells it, is very revealing.

Inside the German Prison

[EDITORIAL CORRESPONDENCE]

Amsterdam, August 14.

I HAVE JUST COME from Germany and I can hardly believe my eyes. Across the way a church spire rises above a roof that is not open to the sky. I know that the first Assembly of the World Council of Churches is soon to meet there, but I feel that I must walk around to make certain that the other side of the church is not blown out. No, it is intact. Surely around the corner there must be craters and rubble spilling into the street and twisted steel girders rusting in the weeds. The sidewalks are filled with people who seem curiously indifferent to the fact that no military police are to be seen. Like a man emerging from prison, I have to struggle to cope with the evidence of my senses.

Germany is still a prison. The psychology of its people is that of men behind bars. Church leaders and conferences express a sincerely felt repentance for the crimes against humanity that led to the war, the greatest crime of all. Some of the people agree with them, but the majority, like convicts in our penitentiaries, seek to justify themselves. Public opinion polls conducted by the American Military Government over the last three years show that from 70 to 75 per cent answer "No" to the question: "Do you think that the entire German people are responsible for the war because they let a government come to power which plunged the whole world into war?" Sixty per cent of Germans would still, as in 1933, prefer a government that would provide jobs and security to one that promotes personal liberty. Nobody wants to take responsibility. National Socialism, half the people believe, was a good idea, but it was badly worked out.

The mentality of the occupation forces suggests even more strongly the prison analogy. With exceptions in all ranks, the occupying armies think and act like jailers. These prison guards have begun to realize that their charges will some day emerge into freedom. But these guards are divided into two seemingly irreconcilable camps, so they contend with each other and compete to win over the 70,000,000 prisoners. They fear their charges and feel they must inflict on them just penalties for their awful crimes. But they fear each other even more, and so they vacillate between punishment and persuasion. In their own souls hatreds engendered by the past struggle contend with apprehensions forced on them by the looming shape of things to come. They do mutually contradictory things, depending on which mood is uppermost at the moment.

I

During the past eight weeks, the battle for Berlin has begun to resolve these contradictions in the minds of both jailers and jailed. I was told by people in a variety of positions that in these two months the Russians have lost all the gains in public esteem they had made in the past three years. A representative sampling of people living in the non-Russian sectors of the German capital shows them to be almost unanimous in saying that the western powers are doing the right thing by staying in Berlin. This most recent military government poll shows that confidence in our intention to stay has risen sharply, that eight out of ten think the air lift can bring in enough food to supply present rations, that three out of four believe we are doing everything in our power to relieve distress conditions in Berlin. But nearly half the people think Americans are doing this to strengthen their own power, four out of five say war is inevitable within a decade and a slightly smaller number that it may come very soon.

The fact that the Russians have postponed the local elections which were to be held in their zone this autumn adds to other evidence that they have begun to take into account the attitude of their charges, who now are gaining enough courage to express the resentment they feel. Stoppage of trade between the zones has deprived the east of vital raw materials and markets. There have been hunger demonstrations. The Communist-controlled Socialist Unity party has fallen on hard times and the opposition parties are resisting more openly. Between 200,000 and 300,000 persons are reported by the London *Times* to be incarcerated in 19 concentration camps in the Russian zone. This tops the record of the nazis for this area, for it does not include an equal number of ex-soldiers, formerly prisoners of the western allies, who have been picked up by the Russians and sent east for further labor in Russian camps.

II

Three days ago I interviewed a half-dozen German ex-soldiers who had just returned from Russian prison camps. They were receiving treatment in a German hospital in the British zone which keeps them an average of six weeks. During this time the soldiers gain an average of 25 pounds on a 2,600-calorie diet. The soldiers said that recently the treatment they received in Russia suddenly improved. Food was better but still bad, and restrictions were eased. They were all required to listen three or four times a week to lectures on communism. One man who had worked in fourteen camps in three years said he had had an opportunity to attend only one religious service in that time. The Russians told their prisoners that they must put aside religion and return to build a Communist Germany.

A man with a broken leg said he got it when a Russian operator of a cement mixing machine was careless. He had

to wait for six days before his leg could be set, because of lack of plaster. Then rough building plaster was used. When the train on which he was returning to Germany stopped at a station in the east, a drunken Russian officer emptied his service revolver at the prisoners. I looked in on a class of about fifty who were learning to use artificial limbs. Eight were women. They were among the survivors of a group of several hundred Silesian women who were picked up by the Russians and sent to work in mines and brick works in the Urals. Half of them died the first year. The director of the hospital told me that his biggest problem now is to get clothing for the patients to wear when they are ready to be discharged. He said that American soldiers had carried away the institution's musical instruments, but that the British had recently given them another set for the hospital band.

But if the Russians are at last becoming sensitive to criticism of their ruthlessness in Berlin and in their treatment of people throughout their zone, it must be admitted that on our side there is room for improvement. At the moment the largest number of complaints concern the operations of the currency reform instituted two months ago. Some reform was necessary because the Reichsmark was practically worthless, so the new money was printed and people were ordered to accept one new mark for ten old. Shop windows blossomed immediately with hoarded goods. It is still common to see crowds stopping before every intact store gazing at food and clothing they have not seen for years. But few enter the stores because they have not the money with which to buy. Unemployment is increasing because employers can't get money or credit in sufficient quantities to enable them to carry on. Workers who have retained their jobs benefit, and others are now eager to work for money that has value. Old people and students are particularly hard hit because most savings have been wiped out. Large numbers of students have had to leave school. Tübingen University is said to be closed. Heidelberg remains open because large numbers of Americans at the headquarters have given the students jobs in their homes.

III

Church welfare work is disrupted. Hilfswerk, the Protestant relief organization, had collected over 100,000,000 marks from Germans in nationwide drives. The money that was on hand for use in the coming winter was reduced to one-tenth, and of this the organization was permitted to have only half for its nationwide work. So when I visited Vilbel, the community outside Frankfurt where Hilfswerk is starting to build a permanent community to house 6,000 refugees, I was told that its labor force of 180 had been cut to 80. In addition, refugees who had accumulated hundreds of hours of work credits toward the 3,600 hours necessary to entitle them to move into a house were told they would have to look elsewhere for a job. If Hilfswerk can later scrape up the means to do so, it will recall them and honor the pledge it made to them in return for their labor. The homeless boys in the Boys' Town section of Vilbel aren't being sent away, but this is what they had to eat on a recent day: breakfast, two slices of bread and a bowl of cereal without milk or sugar; lunch, a watery bowl of rolled oats with a little sugar; dinner, bread and a cold herring. When I was there the work camp of American and other students was harvesting the vegetables which the departed refugees had planted but had to leave.

The currency reform, I was told by many church leaders, was a purely fiscal move which was taken entirely without regard for what it did to the people. An official in the military government confirmed this, saying, "We anticipated distress, but we had to harden our hearts. The inflation was painful too." That is understandable, but what is not understandable is the fact that when the four principal welfare organizations of Germany—Caritas (the Catholic body), Hilfswerk, the German Red Cross and the labor welfare agency—went to Frankfurt to appeal for consideration, they were unable to get past a 28-year-old junior officer who turned them down coldly. They are now trying to place their case before Clay and Robertson, the American and British commanders, in Berlin.

A big labor meeting of protest against conditions related to the currency reform was held in Frankfurt last week. It should warn our generals that humanitarian considerations may not be left out of account in such matters much longer. It is generally known throughout Bizonia that the Russian currency reform exempted welfare organizations by giving them mark for mark. The fact that their welfare setup is an agency for Communist propaganda is also understood, but that does not detract from the belief that the western powers are needlessly stupid in not giving special consideration to the claims of the instruments of compassion in their zones.

IV

At Bethel, the great community of mercy developed by the churches near Bielefeld, I was told that even the municipalities are 500,000 marks in arrears on their payments for patients, that the institution's endowments have been virtually wiped out, that repairs on their 7,000,000-mark damage from eleven bombing raids have had to stop. With 7,000 patients, students, doctors and staff members to be fed, the director does not know where to turn. I was told in southern Germany that Bethel was bombed by Hitler's orders because the then director defied his attempts to put to death the epileptics and insane who make up part of the patients in the institution. But at Bethel I was informed that the bombing was done by British and American planes, although all buildings were marked with the Red Cross. Last week the forty-eighth body was recovered from the ruins, which are about 20 per cent restored. Everybody in the institution, from the director down, is voluntarily engaged in the labor required to clean bricks and clear rubble.

With the exception of Heidelberg, I saw no city and few towns in Germany that had not been hit by bombs. Even a village of 5,000 in the British zone where I stayed three days was damaged; nevertheless it received its quota of 3,000 refugees. They are quartered in every house, from the largest in the town to sheds in the fields. In Essen the damage is unbelievable, not only at the Krupp plant, but everywhere. Hardly a church is left standing, and 70 per cent of the housing space is gone. Hilfswerk in Essen is caring for old people, refugees and children in bunkers, whose concrete walls, four feet thick, are having holes for windows blasted out by dynamite. I talked with one family that formerly lived in three basement rooms under a ruined house. Now rain and snow have made two of the rooms

uninhabitable, so four persons are living in the remaining corner, which is about ten feet by ten.

Thus in the physically and morally disintegrating ruins of their prison the German people are living while their captors quarrel among themselves. The prisoners live in expectation of release, but believe that it will come through war, "which will be the end for us."

H.E.F.

Rule by Minority

REPUBLICAN campaigning swung into high when Governor Dewey told a delegation of voters of Italian descent that he favors giving Italy administrative control as United Nations trustee of the former Italian colonies in Africa. Disposition of these colonies—Somaliland, Eritrea and Libya—is being discussed by Britain (whose troops now occupy them), France, Russia and the United States. Russia is known to favor an Italian trusteeship over at least a part of them, and Washington reports that the United States has been proposing substantially what Mr. Dewey has now publicly advocated. If the Big Four fail to agree among themselves, the U.N. Assembly, on the point of meeting in Paris, is to be asked to decide the question.

The Republican candidate's bid for the Italian vote brought a prompt rebuke from President Truman. The fate of the Italian colonies, he pointed out, cannot be settled in the arena of an American presidential campaign. It is something that involves international negotiations, and possibly action by the United Nations. No good, therefore, can come from an attempt to inject such an issue into this nation's partisan domestic politics. Moreover, the President more than hinted that, whereas he has the highest personal regard for his presidential rival, he regarded his statement on the Italian colonies as sabotage of the bipartisan policy on foreign affairs to which the Republican party is supposedly committed.

A lot can be said for Mr. Truman's rejoinder, but Mr. Truman was hardly the man to make it. If ever a candidate tried to take advantage of an issue in foreign policy to grab hyphenated votes in this country, the President is that candidate. His whole fantastic course with regard to Palestine, in the U.N. and outside, has been governed by his desire to gain the Zionist vote in the key state of New York. If Governor Dewey stole a march by throwing his net for the Italian vote by coming out in favor of an Italian trusteeship before Mr. Truman got around to doing so, he was only playing the same kind of politics that the President has been playing with Palestine for months past.

It is a pretty cheap kind of politics. Moreover, in the world's present state, and in the light of the position in which the United States now stands, it is a pretty dangerous kind of politics. Readiness to subordinate considerations of long-range national interest and of international accord to the courting of minority blocs in domestic elections can hardly come under the head of statesmanship. Both President Truman and Governor Dewey should have been above that sort of thing, and both should lean backward not to give the impression that they are indulging in any more of it during the further progress of the campaign.

We say this, however, with little expectation that the candidates will heed. Mr. Truman and Mr. Dewey are after votes. Each intends, if he can accomplish it, to be elected President of the United States. Under our American political system, whereby the electoral votes of states are cast as a unit for the candidate with the highest popular vote in each state, minority blocs that can claim to control a balance of power in populous states—or even a near balance of power—become objects of great solicitude to the rival candidates. If the Italian vote or the Zionist vote means the difference between carrying or losing New York, Pennsylvania or Illinois, a presidential candidate is likely to stop at almost nothing to gain that vote.

It should not be that way, but that's the way it is. And that's the way it has been ever since immigration began to form national or racial or color blocs in states of doubtful partisan complexion. For years the national party conventions vied with each other in whooping it up for Irish independence and in berating Britain for her despotic tyranny in the Emerald Isle. Why? Who needs to be told! And there never is a ticket nominated in such states without a nice apportioning of places among the Irish, the German, the Polish, the Bohemian, the Yankee, the Catholic and the Protestant elements in the population. That's natural. That's inevitable. That's American politics.

This sort of thing has not been particularly dangerous in the past. Nobody took the Irish planks in party platforms seriously, unless it was the English — and in time they learned to view them as the vote-bait they were. In days when the United States was playing a modest role in world affairs, it did not matter much what our party platforms or our candidates said about the Irish question or Hungarian independence or tsarist pogroms or Hapsburg absolutism. But today, because of the enormous power wielded by this country, it matters a great deal. If the impression is established that the United States is acting in international matters at the dictate of local and short-range partisan interests, America's position as a world leader will be seriously and rightly undermined.

Moreover, in this new day when the United States must continuously formulate and act on a world policy, if this country can be trapped into dangerous international complications by pressure from minority blocs strategically located to swing domestic elections, this means that the American democratic process has been wrecked. It means that issues of the most far-reaching importance to the nation as a whole, and to the world, are being decided on the basis of restricted group interests. It means that the nation has come under minority rule.

This threat of minority rule can take many forms, all of them dangerous. For example, the natural resentment of Negro citizens at their exclusion from the polls in parts of the south, coupled with large Negro migrations to the north, is rapidly producing a situation in which a Negro minority bloc vote may throw the whole national political process into confusion. A current book by H. L. Moon, *Balance of Power,* shows that there are already 75 congressional districts in the north and border states where the Negro vote, if cast as a bloc, can throw elections either way. What this

may presently do to set one part of the country at loggerheads with other parts and thus to emasculate the nation's world leadership through inner weakness, the present campaign is showing. We do not blame our Negro citizens for taking advantage of every opportunity our political system offers to gain the rights they are provided in law and denied in practice. But this should not obscure the fact that bidding for minority bloc votes is a quick and sure way to make impossible the pursuit of national and international policy in terms of long-range statesmanship.

For this reason, The Christian Century favors the adoption of the amendment to the federal Constitution sponsored by Senator Henry Cabot Lodge of Massachusetts, a Republican, and Representative Estes Kefauver, the Democratic candidate for the Senate in Tennessee. This amendment would provide that the electoral votes of states should not be cast *en bloc*, but should be divided in each state in proportion to the popular vote. Enactment of such an amendment would not be a cure-all for the disproportionate influence now available to strategically located minority groups. But it would help. It would do more to deliver candidates from the temptations illustrated by recent plays for the Zionist vote and the Italian vote than any other change in the mechanics of our political system we can think of.

As matters stand at present, the operations of the electoral college not only make minority rule in national affairs possible; they make it almost inevitable. In states like New York, Pennsylvania, Michigan, Ohio and Illinois, casting large votes in the electoral college, where the shift of a comparatively small number of popular votes can throw the decision to either party, a candidate or a party manager is under almost intolerable pressure to bargain with the minority groups that appear to be able to supply these decisive votes. This is a thoroughly unhealthy state of affairs. It promises nothing but national confusion and weakness in a future when the nation, for its own sake and for the sake of the peace of the world, needs to be clear-voiced and strong. The American democratic process stands or falls on the principle of genuine majority rule. If President Truman and Governor Dewey believe that, now is the time for them to put the whole weight of their influence behind the movement to enact the Lodge-Kefauver amendment.

Island Journey

WHEN Sorrow's land is sighted from the Sea
Of Joy, and straight ahead an unknown cove
Waits your reluctant mooring, will you be
Prepared, my soul, to anchor and to rove
Its alien wilderness of hill and plain?
Not last your fragile bark to reach the shore;
Not first your foot, unwilling on terrain
To pain predestined, now and evermore.
Sketch your own log, but late or soon, you land!
No voyager, no vessel sails around
The uncharted head, no channel cleaves this strand.
But see—your lookout signals without sound:
The land appears! Horizon holds it high—
So you, your courage as the land draws nigh.

MARGARET EVELYN SINGLETON.

A Lovely Name

EDITOR THE CHRISTIAN CENTURY:

SIR: The little maid of five had been to see her new cousin for the first time. She greatly approved of her, but was puzzled about one matter. "What a lovely name Carol is! Why did my daddy and mummy not call me Carol?" Then in a generous and understanding tone she added: "Perhaps they did not kow what a beautiful name it is. Perhaps they thought a 'carol' was only something you sing at Christmas."

This opens the way to a difficulty in our social life. Each of us has to carry through life a name he may like or dislike, but in any case cannot change. The situation was more serious in antiquity than it is now. Then a man might have a name which committed him perhaps to a part in some vendetta, or doomed him to a life of austerity or of devotion to some cause, or condemned him to (or benefited him by) a lifelong "drydom." But it is no longer a defensible action to call a son by a name which is really a slogan or a plain advertisement.

To be sure, the Puritans and others who made their children's names proclaim the faith of their fathers were confident and even untroubled, and desired nothing better for their offspring than that wherever they went they should declare the mercies or the judgment of the Eternal. In these days, however, we rightly look to the witness of a man himself, not to the evidence of a name he never chose.

But names are more likely to be a matter of taste. Sometimes there is a tendency for a Christian name to become an occasion for ridicule, and thus prove a daily annoyance throughout a long life. Should that be so?

The little maid brought to the question a very courteous and generous mind. Perhaps the cause she mentioned was the real one; perhaps her parents did think of a "carol" as something the choristers of old used to sing from door to door at Christmastide. Her kindly mind acquitted them of the deliberate choice of a name less lovely.

This may be offered as an example of right dealing between children and their parents—forgiveness with perhaps a slight touch of sorrow. "Why do the old people still go to their old church or meetinghouse?" "Perhaps they do not know any other, poor things!" It is a creditable answer, but it does not justify the attempt to keep the children forever in the old pew. Might it not be pleaded that the happiest way of preparing a son or a daughter for their place in the community of the faithful is to let them choose their own name—Episcopal, Presbyterian, Congregational or other? A father might say to his boy what the father of a friend of mine told him when he left for school: "I have never disguised from you that I am by conviction a Christian of the Congregational-Presbyterian-Episcopal kind. But I want you to choose for yourself and I shall not resent it if you change that name; I shall not regard you as in any way breaking the bond of love between us."

We must be free to choose where we are to stand. And if we discover a lovely name which our fathers did not know, we must be free to take it, and it is not disloyalty to our fathers to bear it as faithfully as they did theirs.

Ever yours,

QUINTUS QUIZ.

How Much Truth Is There in Karl Marx?

By Paul Tillich

IN THIS YEAR 1948, a century after the appearance of that most passionate, profound and effective expression of his ideas, the "Communist Manifesto," it is difficult and dangerous to write about Karl Marx—difficult because of the many divergent and often contradictory interpretations of his thought that have arisen inside as well as outside the Marxist movement, dangerous because his name has become so potent a political and semi-religious symbol, divine or demonic, that whatever you say about him will be used against you by fanatics on both sides. You will be called a pitiful misinterpreter of Marx by some, a reactionary by others, a Communist by many, especially by professional red-baiters. I take these risks because I believe that there is truth in Karl Marx. And I am grateful to the editor of The Christian Century for his willingness to take the same risks in order to allow a realistic picture of Marx to emerge from behind the emotional fog.

How much truth, then, is there in Marx? We may distinguish three aspects or kinds of truth: scientific truth, situational truth, ultimate truth. Let us ask the question on all three counts.

The Scientific Truth

It is impossible for a non-economist to discuss the strictly economic doctrines of Marx, nor is it necessary for our purpose. Obviously everything merely scientific in Marx is subject to scientific criticism. Today, after a hundred years of research, most of his economic theories either have undergone great development or have been radically transformed if not completely rejected. His doctrines of work and value, his theories of accumulation and concentration, his interpretation of the proletarian situation, and so on, were important because of the questions they raised. But the answers he gave have been largely undercut.

There is, however, one aspect of Marx's work in this field which transcends the merely scientific problem, though it is a part of it; namely, his method. Marx's method is sociological, dialectical and materialistic. He puts the so-called economic laws into the context of man's total behavior as it develops under special sociological conditions. He does not believe in the abstract functioning of these laws, but shows that their validity depends on the structure of the society in which they operate. Thus his method is concrete, dynamic and critical, in contrast to the attempts, partly justified though they were, of theoretical economists to formulate economic laws according to the pattern of mathematical physics. The fact that the controversy between these two approaches is still far from being decided confirms the significance of Marx's sociological economics.

What Is 'Dialectical Materialism'?

It is from this point of view that Marx's so-called dialectical materialism must be understood. Both "dialectical" and "materialism" are extremely ambiguous terms and require definition. As applied to Marx, "dialectical" means that he tries to reveal the driving forces in a social structure by pointing out the contradictory elements in it and describing them as necessary consequences of the structure itself. Life produces the contradictions by which it is driven onward; in other words, life is dialectical, and therefore must be described dialectically. Marx did not invent this method, and Marxians as well as non-Marxians apply it, often unconsciously; but Marx used it consciously and radically.

Proper understanding of the term "materialism" demands that we distinguish between Marx and Marxism. Marx's materialism was not a metaphysical idea but a theory about the influence of the economic factor in history. Hence his method has often been called "economic materialism" or "the economic interpretation of history." The latter term avoids the ambiguities of the word "materialism." But perhaps that word should not be avoided, because it best expresses Marx's anti-idealist bias.

According to Marx, the economic realm constitutes the "substructure" on the basis of which the cultural and spiritual "superstructure" arises. Movements in the superstructure are determined by movements in the substructure. As a methodological point of view, this idea has influenced most post-Marxian historians, especially those who deal with single aspects of man's cultural life, such as art, religion, morals. It is unimaginable that anyone should attempt to think seriously about these subjects today without at least recognizing the economic and social factors underlying the cultural development.

Substructure and Superstructure

But there is an ambiguity in Marx's conception of substructure and superstructure. It may be taken to mean that cultural forms and creations have a reality of their own, though their emergence is conditioned by material factors. This is the view that Marx himself took in regard to the independent truth of science. But his analogy may also be taken to mean that the superstructure is a mere projection or reflection of the substructure, without any independent truth. This is the interpretation that Marx used in his criticism of religion and metaphysics. He called them "ideologies" and denied any validity to their symbols and concepts. But in so doing he overleaped the frame of his own method and made assertions that are implicitly religious and implicitly as well as explicitly metaphysical. These statements of his were a bridge to the metaphysical materialism of later Marxists and the reason for the utter confusion about the meaning of "dialectical materialism."

So much for the scientific truth in Marx. We come now to the question of the situational truth in his work—more precisely, the truth of his analysis of bourgeois society, the forces that drive it, its pervading ideologies and its self-destructive contradictions. It is of the greatest importance here to distinguish three situations: that which Marx himself found, that which developed under the influence of his analysis, and that which exists today, after two world wars. It is in his study of the first of these situations—capitalism in its early stages as he observed it in England and other

highly industrialized countries—that Marx made his permanent contribution to the understanding of bourgeois society.

An Unequaled Analysis

It seems to me that the whole field of historiography offers very few pieces of structural analysis that can compare for profundity, scientific originality and prophetic insight with Marx's interpretation of the capitalistic system and its sociological implications. That is why his ideas have made world history. The ideas of every prophetic thinker can be cut to pieces by those who come after. But their power survives criticism and proves inexhaustible.

To be sure, Marx's analysis cannot be applied directly to the world of the mid-20th century. It does not fit Great Britain and continental Europe as they are now. The situation of labor, for example, has changed radically, owing in great degree to the influence of Marx himself. There is no proletariat in the strictly Marxian sense in the United States, nor in Asia. In Europe the proletariat is hopelessly split into democratic and totalitarian groups. Its advance guards have become functionaries or bureaucrats instead of the elected representatives that Marx conceived of. The impoverishment of the masses by the industrial process that he anticipated has not come to pass, partly because of the powerful Marxist movements. Again, today there are groups on other social levels that may become as important as the proletariat for a socialist organization of society: sections of the intelligentsia, of the churches, of the younger generation.

Marx had other limitations. He did not perceive the decisive impact of national power relations on all historical developments, and he did not realize the tenacity of religious traditions and the natural conservatism of the vast majority of people on all levels. These limitations spring partly from his inadequate doctrine of man—a matter which will be dealt with in subsequent paragraphs; but partly they were conditioned by the actual situation in Europe in the mid-19th century.

Churches Failed to Comprehend

In this period the intelligentsia was still fighting on the side of the developing bourgeoisie in opposition to the powers of absolutistic reaction. The industrial proletariat—recruited in part from the disintegrating lower middle classes—was the only group that felt the full impact of rising capitalism. They alone were driven by destiny into revolutionary protest against this system. The gathering of absolute power into their own hands seemed the only way to justice. The churches did not comprehend the situation at all. Slowly and reluctantly they admitted liberal ideas, but they rejected completely the revolutionary tendencies of the proletariat. The international situation was relatively stable, owing to the balance-of-power politics played in masterly fashion by Great Britain.

No wonder that Marx was unable to foresee the utterly changed conditions of the 20th century, which were indeed to be brought about in large measure by his own ideas. The astonishing thing is that he saw as much as he did, and saw it in a way that makes even his erroneous prophecies significant.

Our third question inquires about the ultimate truth in Marx. Ultimate truth is truth about the human situation as such, about the meaning of our existence and all existence. If we call this the religious question, we must ask whether there is religious truth in Marx. It seems paradoxical to put such a query to a system which is outspokenly anti-religious. But the paradox disappears when we define religion in the larger sense as being concerned with ultimate or unconditional or infinite things, as distinguished from religion in the narrow sense; namely, the complex of symbols and institutions expressing an ultimate concern and centered around the idea of God. Religion in the latter sense can certainly not be found in Marx. In this regard, all the truth he offers is critical truth. Nevertheless, it is of lasting importance.

A Challenge to Christianity

By calling religion an ideology, Marx implies that it provides a transcendent escape for the victims of the class struggle—that is, for the great masses of people—and thus deadens their revolutionary passion for changing the existing order. This is a challenge Christianity must meet. The church ought to scrutinize itself continually to see whether it is justified. Christian thought must ever be on guard lest it give grounds for the suspicion that it is cultivating an ideology which can be exploited by the ruling classes. This is simply a concrete application of the prophetic admonitions against idolatry. Idolatry and religious ideology have the same root; namely, the perversion of man's concern for ultimate things into a concern for the preliminary, conditional and finite—for example, power in one of its many forms.

Another of Marx's permanent contributions lies in his attack on idealism. The word "idealism" is almost as ambiguous as "materialism." Both can signify a moral attitude. In this sense, Marx is extremely idealistic. To call him materialistic in the moral sense is a sign either of ignorance or of propagandistic dishonesty. His criticism of idealism is carried by a tremendous moral passion.

The idealism Marx challenged was that which he encountered in German classical philosophy and in the general belief that modern society is in a state of harmonious progress. Powerfully he describes man's estrangement from himself in the bourgeois society. The proletarian is in a state of complete dehumanization. He has become an object, a thing, a mere tool. The idealism Marx opposed did not recognize that man had been dehumanized, and therefore he rejected it. This side of Marx's doctrine is much closer to classical Christianity than is the progressivistic idealism of many modern Protestant groups. It is a secular expression of Christian realism.

A third element of ultimate truth in Marx is his dynamic-prophetic interpretation of history. This obviously derives from Jewish tradition, more especially from prophetic tradition. It was a decisive challenge for a Christianity which had lost all capacity for historical thinking and spoke exclusively of "God and the soul." The Kingdom of God is not a static heaven into which individuals enter after death; it is the dynamic divine power in and above history which drives history toward ultimate fulfillment. It refers to groups as well as to individuals, and demands continuous efforts toward justice, which is basic in it. The religious socialistic ideas which are spreading through many

lands and churches today, documents like those produced by the Oxford and Malvern conferences, the renewal of a dynamic interpretation of history in Christian theology—all this shows that the churches have slowly become aware of the elements of truth in Marx's criticism of them.

Marx's Doctrine of Man

As with every systematic thinker, it is possible to derive the various elements of ultimate truth in Marx from his doctrine of man, or more precisely from his interpretation of human existence. It could be said with some justification that Marx has no doctrine of man, if by this phrase is meant a systematic treatment of the nature of man. Marx certainly would have declined such an approach. For him, man is always man in society and history. But in order to make any meaningful criticism of man in the bourgeois period he had to presuppose man as he should be or potentially is. Every word of Marx's early writings, and large parts of his later ones, show that there was alive in him a rather clear intuitive perception of human potentialities, enabling him to set forth his passionate protest against the distorted existence which, as he saw it, began with the beginning of the class struggle—that is, with the beginning of history.

While Marx's picture of man as he might be is that of classical humanism, including the ideas of creative freedom and the equal dignity of all persons, he was keenly aware that man is a bodily and therefore a sense-determined being. This is his "anthropological materialism," the basis of his "historical materialism." It is the same paradox which the Bible sets forth in the dual statement that man is made in the image of God and that he is made of dust. Marx's combination of these two ideas—the humanist conception of man's potentialities and his own realistic conception of man's dependence on material conditions—has been responsible for many misunderstandings of his doctrine on the part of friends and foes alike, and has caused divergent developments and splits in the Marxist movement.

As against Christian and humanist idealism, Marx laid all the emphasis on the material side. Improvement of man's daily lot, he held, could alone create the conditions for fulfillment of the spiritual side. But his emphasis on the material has largely defeated his purpose. Wherever Marxist socialism has come to power it has been lacking in noble personalities and has placed its confidence chiefly in institutions and in the change of material conditions. Along with Marx's negation of religious transcendence, this development has brought about the perversion of his ideas, the catastrophes of Marxism and its anti-humanist transformation into present-day communism. It has darkened the significance of Marx's prophetic analysis. It has buried the lasting truths in the thought of a man whose ideas have changed the world as few other ideas have done.

Marx is not Marxism and Marxism is not Stalinism. Only dishonest propaganda can identify them. We must approach Marx as he is, free from the connotations that have distorted his picture. Thus we shall find truth in him—scientific truth, situational truth, ultimate truth.

Justice and Peace in the Holy Land

By Daniel Bliss

ESTABLISHMENT by the United Nations Security Council of the second uncertain truce in Palestine offers the world another brief interlude in which to examine again the bases for a just and permanent peace for the troubled Holy Land. One conclusion the rapidly moving events of recent weeks should make stand out very clearly: No solution for the problem of Palestine is any solution at all unless it is reasonably acceptable to both Jewish and Arab moderates. The fanatics on both sides will never agree. Their only recourse is to fight to the end, and a certain amount of that kind of fighting is bound to occur. But if there is ever going to be peace in that small land sacred to three great religions, it must be a peace established not primarily by force—though in our modern world there must be some of that—but rather by the mutual agreement of the best elements both in Zionism and in the Arab League.

There are three problems in the over-all picture that stand out as especially thorny and controversial: (1) The sovereignty of the Jewish state; (2) the question of immigration, and (3) the status of Jerusalem. Solve these, and you have solved all. Of course there are other problems, some quite trivial, others major, but none so difficult but that they can and will be solved. The three I have named, however, seem at the moment almost insuperable obstacles to peace. Indeed, it was on these three rocks that Count Bernadotte's first peace plan floundered.

I have heard some of my Jewish friends say in regard to establishing a sovereign state in Palestine, "Why not move the Arabs out of Palestine? There's lots of room in the surrounding Arab lands. That would solve the whole problem." While this has never been the official opinion of the provisional government of Israel, it is nevertheless a very popular and plausible idea. Zionists point to a map of the Near East, prepared by the Zionist Education Department, which shows Palestine as two-tenths of 1 per cent of the total Arab lands, and they ask, "Why can't the Arabs be magnanimous enough with all that land to make room for a few thousand square miles of territory for the Jews?"

It sounds simple, doesn't it? Yet that would involve transplanting a million and a quarter Moslem and Christian Arabs from homes they have lived in for generations. The 300,000 Arabs driven from their homes by the fighting, a new Displaced Persons group, is already a major problem for Count Bernadotte to settle during the present truce. These Arabs are not the picturesque nomads of the desert our movies depict. They are a settled people, who live in stone houses, in cities, in towns, and in villages, and who have lived there despite invasion, fire and pillage for over

a thousand years. It is not easy to uproot such a people. And by the law of length of tenure, if for nothing else, it would not be right or just to do so.

To get some idea of why the Arabs feel as they do, consider a hypothetical yet realistic American parallel. Suppose that Spain for reasons of her own stirred up the nationalism of a large group of vigorous and ambitious Mexicans, supplied them with large grants of money, and with small regard for immigration laws settled them on a small undeveloped tract of mesquite land in southwestern Texas along the Mexican border. Suppose further that she paid exorbitant prices for the land to absentee eastern seaboard petroleum companies who had found their holdings practically worthless so far as oil was concerned and were delighted to unload them on any buyer at such profits. Suppose also these well-heeled Mexican immigrants then developed the land by extensive irrigation and cultivation, bringing almost unheard-of prosperity to the native Texans who had never been able to make much of a living there by themselves. Suppose they argued that Texas originally belonged to the Mexicans anyway, and if any natives objected, that there was plenty of room in the rest of Texas for all those who might be displaced by the Mexicans moving in.

Reasons for Arab Resentment

Could there be any doubt in anyone's mind how such a proposal would be received by the Lone Star state, to say nothing of other sympathetic Americans in other states? And if the United Nations should decide to back Spain in such a controversy, how would Americans feel toward the United Nations? Yet such a situation has already virtually happened in Palestine to the Arabs. Is it any wonder that the Arab majority in Palestine are up in arms against the Zionists and resent bitterly the United Nations' recommendation of partition?

Moreover, these Arabs are by no means the backward, medieval, feudalistic people they are often depicted as being. To be sure, for four hundred years they were crushed under the absolutism of the old Turkish despots, their leaders killed or imprisoned, their initiative destroyed. Yet even before their release after World War I there was evident in many places and in many ways a Near East Renaissance that bids fair in the end to match the cultural eminence the Arabs held in the Middle Ages, when Europe was dark and our ancestors barbaric. Palestinian Arabs are a part of that great ground swell of development. When offered the opportunities of education and training, they make splendid citizens, skilled scientists and able administrators. To uproot and displace this awakening people of the Near East is wholly impossible.

"Far better," say some of my Arab friends in regard to a sovereign Jewish state in Palestine, "to stop foreign Jewish immigrants from coming into Palestine and to move out those already in." But that also is too extreme, fc 700,000 Jews already live there, even though only a tenth of that number are native. But they came to Palestine in all good faith, because they have been a persecuted people the world over, and they longed for a home of their own. No, the Jews now in Palestine cannot be moved out.

"A plague on both your houses," say other Americans. "Why can't Arab and Jew live together peaceably?" The answer to that common-sense question is that they can, and also that they have. There has always been a Jewish minority living in Palestine, and Moslem Arabs have treated them far better than Christians have treated the Jews in Poland, Russia and Germany. In Palestine, Arab and Jew lived together and at peace for hundreds of years; they continue to do so in Egypt, Irak, Syria and Lebanon.

What Did Balfour Declaration Mean?

It was only when political Zionism appeared in the 1890's, and more prominently in 1918 and 1922 with the issuance of the Balfour Declaration and the assignment of the mandate for Palestine to Great Britain, that real trouble began between Arab and Jew. When the Arabs saw that they were losing their country to Europeans, they began to resist. That they will continue to do so as long as political Zionism threatens them is becoming more and more certain.

Of course England gets blamed for most of the trouble. The Zionists say, "Why didn't she carry out the provisions of the Balfour Declaration and set up a Jewish state right away?" That was the real trouble: the interpretation of the Balfour Declaration. What does it say? "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this objective, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

There are so many phrases in the Balfour Declaration open to question and various interpretation that it is not surprising that trouble has arisen over it. "View with favor" means what? That Great Britain will establish a Jewish nation in Palestine or that she will not oppose its establishment? "A national home." Does that mean a sovereign state or a cultural headquarters? Does it cover the whole territory of Palestine (which is itself a vague term covered by southern Syria, including or excluding Transjordan) or only a part of it? "The Jewish people." All of them? Eleven millions? Or a few millions, or how many? "Nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Ah, there's the rub! There's the weasel-worded joker. It is self-contradictory and therefore unworkable, and has proved to be so despite all Great Britain's efforts.

When Are Governments Justly Founded?

That is why the question of Palestine so desperately needs to be submitted to the International Court of Justice at the Hague for an advisory opinion. If that objective body of international legal opinion should see no obstacle to the establishment of a new Jewish state in Palestine, the Zionist position would be infinitely stronger. If, on the other hand, there were found to be no sound legal basis for such a state, it would be futile to try to establish one on such an unstable and insecure foundation.

On what bases should states be founded anyway? What principles should govern their establishment? Last Fourth of July I was rereading the Declaration of Independence. One phrase stood out: "Governments are instituted among men, deriving their just powers from the consent of the governed." That principle of self-determination is the only

just principle on which to establish government: not power politics, not force of arms, but the consent of the governed.

Our country has given to the world a political pattern that is unsurpassed for free peoples: the pattern of federalism. We live in a unitary state made up of 48 equal and more or less self-governing parts bound together into a federal union in which our common interests and concerns are managed jointly and cooperatively.

Now it is these principles of self-determination and federalism among sub-states or cantons (to use a Swiss term) that I believe can be applied successfully to Palestine with the only hope of bringing lasting peace there. Palestine is a small land. It is only 200 miles long and on an average 35 wide. To try to create two sovereign states in that small area with no natural boundaries between them but with approximately 685 miles of common Arab-Jewish boundary lines is too arbitrary and impractical an arrangement for any hope of stability or permanence. In this respect, the Zionist extremists who are saying that Israel must have the whole land (plus Transjordan) are logically right, though they are thereby helping to make the problem more insoluble.

Palestine has great promise for development, but it needs unitary, not dual, management. Economically, the country is a unit. It could never support two independent economies. Roads, railroads, air routes, telephone and telegraph, pipe lines were never laid out for dual sovereignty. They could too easily be disrupted. Communications need to be under one control. The same is true for matters of defense and for foreign affairs.

Once established, a federal union would not preclude the right of Zionists to bring in immigrants to the extent that their cantons would permit, or of the Arabs either. A great cultural home for Zionism could be established in the Jewish cantons allotted to them, in Galilee, around Haifa, on the coastal plain and in the Negeb. The agricultural developments through irrigation and dry farming, together with the great chemical projects in the Dead Sea area, could be carried out jointly, where they would fail if promoted by one group alone. Finally, the capital of the federal state could be Jerusalem itself. Like the District of Columbia, it would belong to no one canton but to all together. Thus revered by Jew, Christian and Moslem it could be administered jointly in the interests of all.

This, then, is the broad outline of a solution for the problem of Palestine. It will be no easy thing to restore peace, since so much blood has already flowed there. For long there would be needed United Nations' supervision before peace could come. But if peace is desired, it can be achieved, provided both sides are willing to pay the price of peace. War, long drawn out, devastating and ruinous for all, perhaps as perpetual as the 200-year-long Crusades, is the alternative. But with a will toward peace on the democratic principles of majority rule and the consent of the governed, an Arab-Jewish federal union could be established that would bring permanent peace in the Holy Land.

Reordination, or Right Hand of Fellowship?

By E. Stanley Jones

THE REAL ISSUE in church union, boiled down to its essence, is this: Will there have to be reordination before ministries are recognized? Or will the right hand of fellowship be given? That is, will there be mutual recognition of ministries? That is the real issue.

This issue was raised in the early church and was settled, though the fact is seldom noted. It was raised in the case of Paul, who had his conversion, his training and his commission outside of and apart from the apostolic group at Jerusalem. Paul vindicated this apartness and freedom from human validities in these words: "The gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. . . . But when he . . . was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me. . . . After three years I went up to Jerusalem to visit Cephas. But I saw none of the apostles except James the Lord's brother . . . and from those who were reputed to be something (what they were makes no difference to me; God shows no partiality)—those, I say, who were of repute added nothing to me . . . but . . . when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised." (Gal. 1:11, 12, 15-18; 2:6, 7, 9. R. S. V.)

I

Here was an apostleship and a ministry apart from and independent of the original apostles at Jerusalem. If there was an apostolic succession through tactual, unbroken succession, then Paul was outside of it. If he was ordained at all in the ordinary sense, which I doubt, then it was by a layman, Ananias, who laid his hands on him that he might "regain" his "sight" and "be filled with the Holy Spirit." When Paul began his missionary journeys from Antioch the account says: "While they were worshipping the Lord and fasting the Holy Spirit said: 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit," and so on.

If Paul was ordained by a human instrument it was by a layman, Ananias. He was commissioned by a group at Antioch, founded by laymen who were scattered abroad from the persecution caused by the movement of the layman, Stephen. The missionary journeys of Paul began from Antioch, not Jerusalem, and the gospel spread to Europe

from that center. From Europe it came to us in America. So our roots are primarily in Antioch, not in Jerusalem. The gospel came out of Antioch to us, by a man who got his beginnings, his training and his commission apart from Jerusalem and the original twelve. He gloried in the fact that "they added nothing to me." I repeat: If there was an apostolic succession giving validity by tactual succession, then Paul was outside of it, and the Christianity which we in the West received from him was outside of it.

Now suppose the apostolic group at Jerusalem had said to Paul, "Your ministry is not valid unless and until we lay our hands on you." What would have Paul replied? Would he have submitted? Not for a moment. The very nature of the gospel was bound up with this question. For his contention was that he had received his ordination straight from God without human mediation. He probably accepted the laying of hands on him by a lay group at Antioch only on condition that they were not giving validities, but merely recognizing a validity which came from God.

The Jerusalem group was wise enough to recognize that validity and they gave him "the right hand of fellowship." That giving of the right hand of fellowship was recognition of the equal validity of the ministry of the apostles and of Paul. There was no conferring of validities on either by the other, no bending of the knee. Both stood face to face and clasped hands in an open, glad recognition of each other. But had the Jerusalem group insisted on reordination, or on recommissioning, they would have claimed their own superiority and Paul's inferiority, a claim which Paul would not have tolerated for a moment. For it simply was not true. Paul had the seal of his apostleship in the fruits of his ministry. In many ways the evidence for his apostleship was far greater than for theirs. God was accepting him and his ministry and blessing it; they could not but do the same.

II

Now note: there was mutual recognition, symbolized by giving the right hand of fellowship. But along with it there went also a suggested assignment of spheres of operation in which the respective ministries were to operate: "James and Cephas and John . . . gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised" (Gal. 2: 9). Here was mutual recognition, the right hand of fellowship, and also a recognition of difference of spheres of operation.

This is what we are proposing in federal union—mutual recognition of ministries and a difference of spheres of operation. High churchmen would operate in the sphere where their position would be acceptable; in other words, within their branch. Those who uphold adult baptism by immersion would operate within the sphere where that is acceptable, that is, in their branch. And so on. But just as Paul, accepting the special sphere of the Gentiles, broke over and found himself operating among the Jews also, and Peter, accepting commission among the Jews, found himself operating among the Gentiles at the house of Cornelius, so in the beginning we would accept the principle of limitation to spheres of operation where the ministry is acceptable, only to find that, as time went on, the principle of mutual recognition would break down the barriers set up by the spheres of operation and we would find ourselves operating across boundary lines. For the principle of mutual recognition would be inherently stronger than the arrangement of delimitation to spheres of operation, since it is a principle and not an expedient.

To sum up what I have said up to this point: There would be the right hand of fellowship and also a recognition of special spheres, but as time went on and the Spirit of God worked, there would be a tendency to make the principle of the right hand of fellowship operative everywhere and limitations would cease to delimit. Here in America there would be, in all probability, mutual recognition of ministries and members and intercommunion between 90 per cent of the branches straight off. This delimitation of spheres of operation would, therefore, only apply to the 10 per cent unwilling to have an absence of delimitation of spheres of operation.

III

Why did the apostles take this position of the right hand of fellowship and accept Paul although he was outside their sphere? The answer is simple and it is given in the account: "And when they perceived the grace that was given to me . . . gave to Barnabas and me the right hand of fellowship" (Gal. 2: 9). They gave it on the basis of the "grace" given to Paul. That "grace" was undeniable. They could see the fruits of it in Paul's vast work. The facts stopped all argument about validities. His work was vital, therefore valid.

We must apply that same test today. When we do we will find that the question of this, that or the other ordination does not guarantee any special grace as seen in the fruits of the ministry of those undergoing it. God apparently accepts a man and uses him without reference to what hands were laid on him, or not laid on him. He accepts him and uses him to the degree of his surrender and continuous obedience. He accepts and uses the high churchman with his emphasis upon ritual and apostolic succession and he accepts and uses the Quaker without rite or ceremony or human ordination, in both cases according to the degree of surrender and obedience and not because of ceremony or lack of it. Apparently God pays little or no attention to the things to which we pay attention—to the things which divide us.

Today there is no evidence whatever that any group is the particular and exclusive channel of God's grace. That idea is dead. And God killed it, for he accepts and uses the surrendered and obedient, apart from or in spite of particular human channels. Don't argue with me over that; argue with God and the facts. We must do what the apostles did: they "perceived the grace" given to those not of their group and "gave the right hand of fellowship."

This principle of mutual recognition of ministries is at the heart of church union. If the principle of giving the right hand of fellowship is accepted and acted on, we can have church union tomorrow. But if we hem and haw and insist on reordination or recommissioning, which in reality becomes reordination in the minds of those insisting on it, then we will talk about church union for the next twenty-five years and end up with a few denominations willing to swallow it for the sake of union. The rest would be out.

I would find myself among them. I want union, but I want reality more, and I cannot sacrifice reality for union, for it wouldn't be union on that basis. I will gladly recognize the validity of the ministry of those who believe in

tactual, apostolic succession and would be happy to see it operative among those who can accept it—but operative in the framework of an all-inclusive fellowship, the total church. But if reordination or recommissioning, which is camouflaged reordination, were made necessary to union, I would have to reject it, for that would not unite the church but split it from top to bottom. Some would accept it, but the vast majority would reject it, and the result would be that you would have not union but division.

However, there's another proposal which has recently begun to be advocated under which this necessity of tactual succession for a fully valid ministry can slip in and be taken by us all. This says: None of our ministries are complete since they are made valid only by a portion of the church, a denomination, not by the whole church. So in order to make our ministries more valid, or more complete, let us all be recommissioned by the whole church. The word "reordained" is not used. But in the minds of those who believe in tactual succession, and who believe they have it, recommissioning *is* reordination, or rather ordination, for until then your ordination is not valid, hence not recognized. *You* may say it is recommissioning. But *they* say, in their heart of hearts, that it is ordination. For without it they will not accept your ministry.

I am afraid that this proposal that all our ministries are incomplete unless given by the whole church lands us in more difficulties than it solves. For if carried to its logical conclusion it leads straight to Rome in our search for validity from "the whole church." When you get there you will have to go on to the Eastern Orthodox and to all the rest looking for mass validity. This is impossible, and if possible, fruitless. This mass laying on of hands, through representatives, as such doesn't add one thing to the validity or vitality of your ministry. For if you are not called of God, hence not ordained by God, then you are not ordained no matter whose hands are laid on you or not laid on you.

Jesus said to his disciples: "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit." Here Jesus said he had "ordained" them, yet there is no record of his laying his hands on them. If this is so important, why didn't he do it? And since he didn't, then how were they "ordained"? They were ordained by his choosing them. That choice set them apart. That is the real ordination. All else is simply recognition. And any godly group, constituting a church, such as the group at Antioch, can recognize the validity of a man's ministry. No mere mass recognition can add a thing.

IV

The conclusion, then, is that in order to have church unity we must go back to the original attitude of the church. The first Christians recognized each other's ministries, even though they were not connected with the same human channels. They recognized each other by giving the right hand of fellowship. They also recognized special spheres of operation as a working expedient. It was unity amid difference.

If we did that in America 90 per cent of the Christian churches could unite at once. And it would be an honest, free men's recognition of each other on the basis of equality, hence a lasting union. But if we insist on reordination, under one guise or another, we will get a minority, of say 20 per cent, to join. Which wouldn't be church union, but a union of some churches.

If we are not prepared for mutual recognition then we are not prepared for union and we had better cease to talk about it, for when we are talking about it on any other basis we are talking unreality.

Federal union has as its basic principle a mutual recognition of ministries by those entering the union. It is therefore not an absorption of the rest by one group slipping over, or slipping under, a reordination, or more actually, an ordination.

The future belongs, not to the hands laid on those who bend the knee—inequality. It belongs to the right hands of fellowship—equality. The apostles and Paul were divinely wise. We would be wise to follow them.

BOOKS

Three Pillars of Wisdom

IS GOD EVIDENT? *By Gerald Heard. Harper & Brothers, $3.00.*

GERALD HEARD has attained distinction both as a religious liberal and as an interpreter of modern science to the general public. In these capacities he has served both the Ethical Culture Society and the British Broadcasting Company. In this book he again takes up the cudgels on behalf of natural theology to show its indispensability for the religious life and its justifiability in the light of scientific knowledge.

Heard likens theology to a bridge which carries the inquiring soul to the assurance of faith. The bridge is supported on three piers: natural theology, dogmatic or historical theology, and mystical theology or the theology of personal experience. We advance to the first pier by a reasoned examination of the facts of the natural world. These show a balance of probability in favor of the theistic hypothesis. But this is not enough for the creation of faith. We must go on from there to find God in history, in some religious tradition. The uncritical mind will then uncritically accept that tradition, the critical mind will accept it critically. In either case it can lead us on to the third pier, the discovery of God in personal religious experience whereby we reach the farther bank, the *terra firma* of faith.

But we never reach the second pier except by the first. No one can accept any religious tradition, critically or uncritically, and see God in it, unless the idea of God has first commended itself to his reason as involved in a rational interpretation of the world in which he finds himself. Suggestion and the will to believe can reinforce reason in the creation of belief, but if they try to dispense with it or oppose it they produce only a superficial pseudo belief.

The saint must be a person of very firm belief. Protestantism, being critical, does not produce saints. Catholicism, in the days when its philosophy appeared rationally adequate, produced great and intelligent saints; today, because its philosophy is no longer adequate, its saints are children or people of low intelligence. Brahmanism and Mahayana

Buddhism, however, having a philosophy which their adherents (and Mr. Heard) believe is increasingly confirmed by modern science, still produce saints of high-grade intellect.

Mr. Heard then devotes himself to marshaling the scientific evidence to the effect that life and mind are not products of a merely mechano-mathematical order of unconscious events, but that the physical order operates rather within a medium of mind that expresses itself in it. He is thoroughly acquainted with recent developments in physics, astronomy, biology and psychology and presents the case for the argument from design with great skill and a wealth of scientific examples. The strongest part of this argument is that which shows the "fitness of the environment" on earth for life as we know it, and Mr. Heard makes the most of it.

However, he seems to me too lightly to assume that to demonstrate order in the world is equivalent to demonstrating a "plan." He recognizes that the crux of the problem here is to show that the order, if it is a plan, is a good plan. Here he follows the dangerous precedent set by some other contemporary apologists of arguing that animals probably feel little pain—though he has harsh things to say of the carnivores. He also indulges in some highly speculative (or highly improbable) biological theory concerning a "demiurge" of the species, which can take the blame for degeneracy of species while still consistent with the argument that evolution manifests a teleology outside that of the feeling and striving of the individual.

Unfortunately Mr. Heard does not give due consideration to the possibility that the spiritual power manifest in the universe might be ultimately one, wise and good, yet not all-powerful. Mind as we know it has some power over matter, but only a slight power. Why suppose that an eternal mind must be all-powerful? Much less than omnipotence (in the ordinary sense) could account for the "fitness of the environment," and this, together with the teleology of finite life, could account for both the achievements and the failures of the evolutionary process.

Mr. Heard is, I believe, right in his insistence on the necessity of natural theology, but wrong in his too sweeping deductions from the evidences of design and in his almost exclusive reliance on that argument. If he had explored instead the moral argument, making the arguments from nature merely secondary, he would have found a way to a more defensible, and more Christian, theology. He would also have found the three piers of his bridge grounded in a common, and very firm, foundation.

A. CAMPBELL GARNETT.

Books in Brief

EARLY IRISH LITERATURE—AN INTRODUCTION TO THE SONGS AND LEGENDS OF ANCIENT IRELAND. *By Myles Dillon. University of Chicago Press, $3.50.* While this volume seems designed primarily for budding scholars in Celtic, considerable enjoyment and information are to be derived from it even by readers who have no knowledge of any Celtic tongue. "Early Irish literature" here means, broadly, medieval literature, though of course the tales of pagan heroes like Cu Chulainn and Finn and the mythological poems are based on, and partly preserve, much older forms, which possibly go back to traditions brought to Ireland by the Celtic tribes that invaded it about 900 B.C. Mr. Dillon devotes a chapter to each of these great cycles, and separate chapters to the later "Adventures," "Voyages" and "Visions." He describes the manuscript sources, then summarizes the stories, interspersing direct translations and pointing out where the original employs prose and where it uses formal verse. The hero tales are typically Indo-European, save that magic has a larger part in them than even in the *Niebelungenlied*. The "Voyages" and "Visions," in some of which St. Patrick plays a role, are of interest for their mingling of pagan and Christian elements. The "Vision of Andamnan," which is treated at some length, has been called "the finest of the medieval visions prior to Dante" and like the Florentine's poem describes a visit to heaven, hell and purgatory. The last chapter consists chiefly of translations of lyrics, and here the reader catches glimmerings of the beauty that, he is told, inheres in the originals. As a whole this book is more than a fascinating footnote on the medieval mind.

POETS AT WORK. *By W. H. Auden and others. Harcourt, $2.75.* A new technique is here employed for studying the methods that poets use in "creative writing" (which, I agree with Auden, is a dreadful phrase, but apparently an inescapable one). This new approach was made possible by a unique body of source material in the modern poetry collection at Lockwood Memorial Library, University of Buffalo. Besides 10,000 books and 350 files of magazines, all relating chiefly to poets and poetry, this collection contains 3,000 sets of manuscript or typescript "worksheets," contributed by poets or their literary executors, showing the stages by which their verses have developed from the first jottings to the final form. To these are added 2,500 letters, in many of which the poets themselves describe their methods. The volume consists of four essays, by Donald A. Stauffer, Karl Shapiro, Rudolf Arnheim and W. H. Auden, with a comprehensive introduction by Samuel P. Capen. The aesthetics and the psychology of the compositional process are studied. It is made very clear that even the best poets—and especially the best—do not effortlessly emit "profuse strains of unpremeditated art." They whittle and twist, erase and substitute, and, as is freely admitted, sometimes discover what they mean while ruthlesly editing what they began to say. It would be invidious to set one of these chapters above another but, to this reader, Auden's contribution, spun out of his own mind without much reference to the library, seems especially rewarding. It gives his own answer to the perennial questions, What is a poem? and Why is a poet? W. E. G.

TOMORROW WILL BE BETTER.. *By Betty Smith. Harper, $3.00.* But will it? That is the question which this book by the author of *A Tree Grows in Brooklyn* leaves in the mind. It is difficult to interpret Miss Smith's title as anything but irony. She uses the remarkable arts of character delineation which made her former novel a publishing sensation—again turning inside out the lives of about a dozen Brooklynites—to write a modern gloss on Thoreau's dictum that "the majority of men lead lives of quiet desperation." They are sustained, says Miss Smith, by a hope that their own lives will not be quite as bleak as the lives of their parents, that "tomorrow will be better." But it is a groundless hope. And in the depths of their hearts they know it.

REPORT TO PROTESTANTS. *By Marcus Bach. Bobbs-Merrill, $3.00.* Marcus Bach is a poet. To be sure, he is officially listed as a member of the faculty of the school of religion at the University of Iowa. But in mind and spirit he is a poet. Because he is a poet it is sometimes a little difficult to tell just what he is driving at in this intensely written and intensely interesting book. He starts with the story of his failure, as the young minister of an Evangelical church in a small Kansas town, to unite his church with the neighbor-

ing Baptists, whose young minister was equally eager to end "the scandal of Protestantism" in that community. From that he passes to the same journey among the sects that he covered in his earlier *They Have Found a Faith*. He tells what a good time he had staging his play of Trappist life, "Within These Walls," in a Catholic college in Dubuque, and what a miserable time he had in New York when the Catholic authorities there pronounced it unacceptable. And he winds up with a transatlantic telephone conversation with Elmer Homrighausen in Geneva about the prospects for Amsterdam. To what does it all add up? A fascinating picture of American church life as it actually is at the grass-roots level today, with insistence that most Protestant congregations are not interested in uniting with anybody, no matter what Dr. Gallup and Stanley Jones think; a conviction that where Protestantism is losing its sons and daughters to the Christian Scientists, the Pentecostals, Jehovah's Witnesses, the Bahaists, the Catholics or whatever, it is because of failure to make the Protestant faith personal to the needs and appropriation of the individual. If any of the Amsterdam delegates come back a bit too starry-eyed or walking too far above the ground, this might be a good book to hand them as they come down the gangplank.

TWO GIANTS AND ONE WORLD. *By A. William Loos. Friendship Press.* I'm sorry to have to admit that I have lost the price tag on this fine 96-page discussion booklet, written by the education secretary of the Church Peace Union and published by the press of the Missionary Education Movement. But if you know of a group of any kind that wants to pursue a discussion of American-Soviet relations in an atmosphere of firm facts and Christian principles, recommend this guide to them. P. H.

CORRESPONDENCE

Better Name

SIR: "The Uniting Church of Christ" would be a far better name for the Congregational-Evangelical and Reformed merger. An inviting spirit would then stand out. "The United Church of Christ" is an attempt to use the we-are-it psychology.

Atkinson, N.H. C. JULIAN TUTHILL.

The I.C.R.E. Position

SIR: The discussion of released time in your issues of August 4 and 11 naturally interests one who is general secretary of a denominational education agency and also serves as chairman of the commission on educational program of the International Council of Religious Education. The presentation of attitude and policy found in Dr. Knoff's paper reflects the expressed judgment of officers of denominational education agencies which constitute the council. Your statement that "the I.C.R.E. is the organization to which practically all the important denominations look for guidance in matters pertaining to religious education" misses the point. The International Council is the agency which speaks upon educational matters when the constituent denominational education boards and the state councils have decided to speak unitedly. When Dr. Knoff, as a secretary of the International Council, states that there seem to be released time programs which may continue legally, he transmits the considered judgment of denominational officers who have discussed the issue within the council. They may be wrong. But they believe that there is no good reason why the National Education Association or The Christian Century should be regarded as the supreme court for Protestantism, or why the opinions of competent attorneys who have reached conclusions different from that of your journal should be ignored.

Division of Christian Education, Congregational Christian Churches, Boston, Mass. HARRY T. STOCK, General Secretary.

Want Another Decision

SIR: As chairman of the International Council's committee on weekday religious education, I am writing to say that we do not, as a matter of basic policy, make the distinction The Christian Century calls for between "release of school time" and the "releasing or excusing of pupils from school for purposes of religious instruction." It is true that the released time statute of New York does use the terms, "absence of a pupil from school during school hours for religious observance and instruction." But it is also true that the regulations governing such absences intermingle the terms "released," "dismissed" and "absence" in such a way as to make impractical the basic distinction The Christian Century considers so crucial.

The Christian Century assumes entirely too much when it says, "We are agreed that all the specific practices which constitute released time should be abandoned." We are not. We do not believe that the released time program has been "scuttled," or that it is in "shreds." We believe that *certain* practices in released time weekday religious education should be abandoned in conformity with the Supreme Court's decision, but that the basic principle and practice of cooperation between the public school and the church commonly known as released time weekday religious education need further clarification and interpretation from the court itself. We do not regard, as does The Christian Century, a program of released time religious instruction that provides between two and three million children with significant religious nurture as "trivial," a "bagatelle" or a "toy." We are deeply concerned to learn how this program, developed through thirty years of careful experimentation, can be conserved through this and further decisions of the Supreme Court.

Garrett Biblical Institute, Evanston, Ill. FRANK M. MCKIBBEN.

Clerical 'Classism'

SIR: Harold E. Fey's "Laymen Are Christians Too" (August 18) strikes an important note. Is not this development of clerical classism one of the most fundamental bars to moral Christianity and brotherhood? Is it not the root cause of religious oppression and bigotry? Is it not impossible to think soundly in any sphere in which we do not live, or can we know fully without living experience? Gandhi has a great message in this phase of life.

Pittsburgh, Pa. J. B. FENNER.

Richmond Was First

SIR: In your July 28 issue it was stated that Louisville, Kentucky, was the first city in the south to open its library to colored people. A year ago Richmond, Virginia, did so.

Clearwater, Fla. FLORENCE HOGE.

No Such Implication Intended

SIR: Your editorial, "Anglo-Catholics Charge South India Union Brought Schism" (August 11), brings to the attention of your readers a very limited section of the report of the International Priests' Convention held in Farnham Castle, Surrey, and naturally your interpretation of it. One cannot quarrel with your freedom to interpret the report, but one can ask that the interpretation be free from prejudicial bias. That this editorial is not free from such bias is, I believe, reflected in the fact that you refer to this convention as an "international convention," letting the use of quotation marks imply that it was not. Most of your readers would not know, even if The Christian Century editorial board

does, that more than fifty priests from sixteen different countries met. Truly an international convention, with or without quotes!

St. Elizabeth's Episcopal Church, G. R. TIEBEL.
Floral Park, N. Y.

A Union That Went Astray

SIR: Your correspondent in Germany missed badly on the character of the constituent elements in the new EKD. The United Church, one of the three uniting branches, is the Evangelical Protestant Church, the result of one of the many historic attempts at church union. It came into being in 1817, when the Prussian king caused to be brought into "the church" the Lutheran and Reformed (Zwinglian) churches. The result was, of course, not what was expected. Instead of one church, now there were three—the "United" Church, the Lutheran and the Reformed.

McKeesport, Pa. JOHN F. C. GREEN.

Light Begins to Dawn

SIR: Apropos of the whole matter of "released time," "released facilities," "released pupils," so ardently discussed in your columns recently, why doesn't the Century "come clean" itself? Your position logically calls for one further position, since the use of a "released pupil" for sectarian religious instruction is as truly a utilization of public school facilities as is released time. Does not the taxpayer's money keep teachers available for a minimum number of specified hours during the week? Must it not be with their cooperation *as* teachers that *pupils* are released? Therefore, logically, if you release pupils from school during those stated hours, even their absence is a tacit use of public facilities for sectarian purposes. Only out-of-school, out-of-hours instruction meets the rule you have set.

First Congregational Church, WINSTON L. KING.
Waterville, Maine

[Precisely. And the "number of specified hours" can be set as the law or regulations direct or permit.—THE EDITORS.]

Endorsement from West China

SIR: I just received my June 2 copy and have read the letter by Florence M. Pierce, of the National Y.W.C.A. at Chungking, "We Are Not Divided—Aren't We?" In western Mandarin, *Shou i kou hao hau*—she "spoke a mouthful of good words." Miss Pierce reported accurately the attitudes of the new missionary groups now entering west China. We welcome all who will help us feed our sheep, but we don't want them to steal our sheep!

Yaan, Sikiang, West China DEAN R. KIRKWOOD.

Lutheran Victory

SIR: When men ask questions they usually expect an answer. In your August 11 issue you ask, "Just What Did the Lutherans Win?" I realize that the implication is that they do not win anything. I am prepared to differ.

The Lutherans win every time they are able to stave off compromising thoroughly scriptural positions. Not only that. Other communions "win" every time the Lutherans win as they did in Germany and as they did in Japan. All Christendom wins as long as there is *one* communion that chooses to make the holy, inerrant, inspired, eternal Word of God its only norm and standard for Christian faith and practice.

Old Cliff Lutheran Church, ERLING H. PETERSON.
Dallas, Texas

The Scotch Episcopal Church

SIR: It was surprising to find in the article on "Church and State in Scotland" by Norman V. Hope (August 18) no mention of the ancient and native Episcopal Church of Scotland. There are 405 churches and 109,202 members, of whom 55,123 are communicants. This church suffered under severe restrictions and is only now recovering from penal sanctions imposed by the Orange government. It is not to be thought of as the English church, although there are English elements. Most of the churches use the Scottish liturgy, which in its origins colored the *Book of Common Prayer* of the Protestant Episcopal Church of the United States, and it was this small Episcopal church of the Scots which defied restrictions to consecrate Dr. Samuel Seabury at Aberdeen in 1784 as the first bishop for the United States.

Christ Episcopal Church, ALFRED J. MILLER.
Ridgewood, N. J.

More on Draft Advice

SIR: Many of us hesitate to exhort others to incur penalties to which we are not liable.But we thereby inhibit all but prudential advice in every situation, and thus fail those we try to protect.

San Bernardino, Calif. WALTER R. KERSEY.

Our First D. D.!

SIR: In The Christian Century for August 18 you promise to give a doctor of divinity degree "with all the rights and privileges thereunto appertaining" to "any clerical subscriber whose own renewal is paid up and who has added at least one new subscriber during the year."

As the record will show, I have been a subscriber to The Christian Century for the last fifteen years. I believe in its policy, agree with its outlook, admire the intellectual courage of its editorial staff, and therefore I read it with pleasure. Please send The Christian Century for one year to the chairman of my board of deacons [name and address deleted]. You may send the bill to me, together with the instrument of the doctor's degree.

California [NAME WITHHELD.]

Ross on Malthus

SIR: Thank you for the article on "How Much Truth Is There in Malthus?" by Edward Alsworth Ross in your July 21 issue. May the social planners take note of this comprehensive answer to many of our world problems.

Augustana Seminary, ARTHUR C. HOLST.
Rock Island, Ill.

SIR: Dr. Ross' essay on Malthus leaves the impression that your readers are being allowed to see only one side of a question of considerable importance. May I call attention to some materials that might help to round out the picture?

Malthus is the subject of the leading article in the June issue of *Analysis*. It is written by Frank Chodorov, who takes a dim view of Malthus and neo-Malthusians. This issue may be obtained from Analysis Associates, Inc., 150 Nassau St., New York 7, N. Y., for ten cents.

On the subject of birth control, there is a book which takes the subject entirely out of the ordinary channels, giving a new slant on the whole issue. It is *The Night Hours*, by Anthony M. Ludovici, published in Great Britain by Herbert Jenkins.

In an ambiguous sentence, Dr. Ross speaks of the "gallant but vain endeavor" of Henry George to dispose of Malthus. Does he mean that George's criticism was a failure intellectually, or that despite its merit Malthusians got around it by ignoring it? In either case, the reader can decide on the merit of George's argument by looking it up for himself in *Progress and Poverty*, pages 91 to 150.

Second Parish, EDMUND A. OPITZ.
Hingham, Mass.

Another Kind of D. P.

SIR: Last summer in Oslo, Norway, at the meeting of the World Conference of Christian Youth, I became acquainted with a young couple, one of whom was a member of my discussion group. They had fled from their native land when the Russians took over the Baltic countries during the war, and were then resident in Sweden. At the youth conference, they represented that new-born "country" of Europe, the "Displaced Persons." A short time ago I received a letter from them inquiring about the possibility of securing entrance into the United States either as students or as immigrants. The Swedish government, doubtless under pressure from the Russian government, has declared them to be "Russian citizens." This means that whenever Russia wants them, they must leave their present land of refuge.

To my suggestion that they find out their status under the recent act of Congress regarding displaced persons, I have received the following reply:

"Today I asked American consul in Stockholm whether there is any opportunity to get a regular immigration visa now, after the act has been passed regarding the admission of 'displaced persons' to U. S. A. He answered that we are not taken as 'displaced persons' in this act, and even if my husband will have a student visa, I can enter only on a visiting visa, which does not permit me to take any employment.

"The next meeting the Congress of the United States will change this new act, maybe then it is possible also for us to come to U. S. A. as immigrants, but we do not expect very much.

"That is why many of us begin their journey in little boats over the ocean without visas. They risk with their lives and perhaps never reach any coast. That shows that it is a serious matter why we ask the consulate to give us immigration visa. If we tell a Swede about our trouble, he says that we must not be afraid, Sweden will protect us as political refugees.

"But still in autumn 1945, 167 Balts were interned and sent to Russia, in spite of the protest by Swedish church. It was already in January 1945, Swedish foreign department stated the Balts who left their native country after the 5th August 1940, are the citizens of Soviet Russia. And now from time to time the Swedish newspapers have declared the same. For us this problem becomes more serious with every day, since the politics of the whole world has taken a critical turn. Yet we have no property except our young hands with which to work."

Must the United States government accept the definition of "displaced persons" and "Russian citizens" agreed to by Russia and Sweden? We have not the excuse of Sweden that geographical proximity and preponderant power make the Russian will in this matter law. Cannot a revised act cut through such technical classifications? While we are considering changes in this legislation, perhaps your readers may want to include this among suggestions to their congressmen.

Princeton University, Princeton, N. J. PAUL RAMSEY.

Darwin Halted Materialism

SIR: The article on Charles Darwin by Dr. E. G. Conklin (July 7) proves the impossibility of making an adequate appraisal of this philosopher in the small space afforded by a weekly periodical. The difficulty that confronts the interpreter of Darwin is not what to say about him but what to leave unsaid.

When *The Origin of Species* was published the science of experimental zoology was in its infancy. The naturalists in the field, of whom Darwin was one, greatly outnumbered those in the laboratory. Now morphological variation can be observed just as well in the field as in the laboratory, but the accurate mensuration of physiological variation requires a laboratory technique. Consequently, in the mass of data analyzed by Darwin structural variation was stressed at the expense of physiological variation. The result of this one-sided emphasis on morphology was a weakness in the theory as originally published, as Darwin himself was well aware.

For example, the giraffe's long neck (which incidentally is not accounted for in the only copy of Kipling's "Just So" stories to which the present writer has access) was not acquired as a single mutation, in the sense in which De Vries used that term, but was the sum of a long series of microscopic variations spread over numerous generations. These individual variations were too minute to have any survival value, and if the theory of natural selection depends on them a supplementary theory must be found to account for their preservation until they become sufficient to constitute a feature with "fitness" to be conserved.

The explanation afforded by modern experimental zoology is that these minute variations which Darwin stressed were conserved, not because they had survival value, but because they were correlated with traits which had. They were like the bills that get through Congress without any visible means of support (such as the infamous Starnes Amendment). In such a case, the perpetrator of an unpopular bill merely attaches it to a bill whose passage is assured, with which it rides through to victory unnoticed, like the wren in Grimm's fairy tale that concealed itself in the feathers of the eagle. Since physiological variation, which was not stressed by Darwin, is likely to be greater than morphological variation, it follows that natural selection is more likely to act on the physiology than on the morphology of an organism, and modern experimental zoology, instead of weakening certain phases of Darwin's theory, has acted to strengthen and support it as a whole.

The effect of this result on religious thought is interesting. As Dr. Conklin has so justly pointed out, the doctrine of special creation gave us a universe which although created by divine fiat was essentially a static one. Such a universe is like the sound of a piano, which begins only as the hammer leaves the string, and is then no longer under the control of the performer, and whose intensity diminishes until its energy has been dissipated. On the other hand, the doctrine of evolution gives us a dynamic universe, like the sound of a violin which continues with undiminished intensity as long as the performer continues to bow the string, which is always under his control, and which ceases only when the bow is withdrawn.

The naturalistic philosophy which characterized the nineteenth century was the natural outcome of the adoption by theologians of the doctrine of special creation, which in turn stems from the belief of the scholastic philosophers in the immutability of ideal types. The renascence of faith which is currently characterizing the twentieth century is a rejuvenation of the more primitive theology of the Psalms, Isaiah and Paul, of Gregory of Nyssa and Augustine of Hippo, of Francis of Assisi and Giordano Bruno, and it has come about as the result of the acceptance of the doctrine of evolution, which was spearheaded by Darwin. Obvious as this appears today, it is strange that with the exception of Leconte in science, Fiske in philosophy, Drummond in religion, and possibly a few others, the debt which orthodox religious thought owes to Darwin has been completely ignored. Perhaps it is not surprising that the scientists have overlooked this debt, but it is surprising that the theologists have failed to recognize that Darwin, more than any one man, is responsible for stemming the advance of nineteenth century materialism.

San Diego, Calif. JOSHUA L. BAILY, JR.

Thought-Provoking Figures

SIR: The United States treasury is furnishing Congress "a series of analyses dealing with postwar tax revision." Lately out is the one on alcoholic beverages. A summary of its more readable features was released to the morning newspapers on July 19, but not all papers thought best to publish it.

The consumption of distilled spirits has been steadily increasing since the repeal of prohibition. The "per cent of disposable income" spent on distilled spirits ("disposable income represents income payments less personal taxes") for the consecutive years from 1935 to 1946 was 1.8, 2.0, 2.1, 2.2, 2.2, 2.3, 2.2, 2.4, 2.6, 2.8, 3.1, 3.5. If these figures could have been prophetically made known to the voters when the repeal of prohibition was being decided on, could the repeal have been put through?

Our distilled spirits are more than five-sixths whisky; next to that, gin. Four-fifths of our whisky is "blended" in the sense of being mixed with cheaper alcoholic material, the cheaper stuff being more than two-thirds of the mix and the real whisky less than one-third.

Our whisky is one-eleventh imported, the rest domestic. Four big corporations distill 75 per cent of the domestic. The net profits of all distillers reporting to the Securities and Exchange Commission were, before income taxes, 21.6 per cent of their net worth in 1936 and 76.7 per cent in 1946; the percentage of profit after income taxes to net worth, for the years from 1936 to 1946, was 17.8, 18.9, 12.3, 10.7, 11.4, 13.1, 13.6, 15.2, 16.8, 19.7, 39.5.

Of our wine, rather more than a quarter is "natural" or "table" wine, nearly three-quarters "fortified" or "dessert" wine, spiked with distilled liquor to make it 50 per cent or so stronger than the "natural." Strange to say, "sweet" wine means fortified. The percentage of disposable income spent on wine rose from 0.16 per cent in 1934 to 0.44 per cent in 1946. Some drinks sold under the name of "wine" are so heavily fortified that in the government's figures they appear not as wine but as distilled spirits.

Ballard Vale, Mass. STEVEN T. BYINGTON.

NEWS *of the* CHRISTIAN WORLD

Inaugural Session of World Council Opens at Amsterdam

Pageantry Marks Worship Service—Dulles and Hromadka Debate Communism—Barth Denies Human Factor in Saving Mankind—Europe's State Churches Exert Great Influence on Program

By Harold E. Fey

AMSTERDAM, Aug. 25.— For 10 years the World Council of Churches had to sign itself as "in process of formation." During all this time it was possible that the grand design for an exclusive ecumenical body, born at Oxford and Edinburgh and in 1938 given shape at Utrecht, might come to nothing.

The provisional committee of 14 to which this design was entrusted by the Utrecht meeting was almost immediately engulfed by the universal agonies of the most universal war in history. Five of its members were overtaken by death. But others stepped into their places, and now at last their hopes have become an actuality.

Two days ago nearly 500 officially designated delegates, representing 150 churches in 42 countries, unanimously adopted a resolution establishing the World Council of Churches. Nothing that may yet happen here is likely to transcend in importance that historic Christian achievement.

The Opening Service

On Sunday afternoon, Aug. 22, a great crowd gathered in front of the royal palace here to see the delegates arrive at the Nieuwe Kerk. Seats for the first service of worship were available for 3,000 people, so only those bearing credentials entered the cathedral where Princess Juliana is soon to be crowned queen of the Netherlands. The service opened with a processional. Delegates wearing the colorful vestments of Anglican, Coptic, Old Catholic, Orthodox, Indian, Chinese and African churches marched with others clad in the sober robes of the Scandinavian, Lutheran and American churches. Scattered through the processional was a reassuring number of plainly clad Friends, laymen and a dozen laywomen. Christians from both sides of the "iron curtain," from victor and defeated nations, from all continents and the islands of the ocean joined in singing "All people that on earth do dwell."

K. H. E. Gravemeyer of the Dutch Reformed Church called the Assembly to worship, and the Archbishop of Canterbury prayed: "Unite all who profess and call themselves Christians in the bond of a living faith as the body of Christ." The lessons were read in French and Swedish by Marc Boegner and Archbishop Eidem. John R. Mott and D. T. Niles of Ceylon preached sermons, and the benediction was pronounced by Archbishop Germanos of the patriarchate of Constantinople. Few who were present could remain unmoved by the Spirit which brooded over that service.

As I write, the introductory period of the Assembly is finished and the delegates are settling down to ten days of hard work. They have listened to 18 addresses setting forth the tasks of the conference as viewed by the preparatory commission. They have attended a state reception given by the Dutch minister of justice in the national art gallery where hang the splendors of Rembrandt, Vermeer, Reubens and Franz Hals.

Last night they were the guests of the city on a boat ride through Amsterdam's fabulous network of canals, lighted for the first time since before the war by avenues of electric bulbs which will not shine again until the coronation. It seems that everybody in this city stood in the multitude which lined the banks and bridges of the waterways. Americans as well as others were enormously impressed when Princess Juliana graced one Assembly session with her presence, and commented on her polite attention as if royal ears had mysteriously invested an otherwise dull speech with great if elusive importance.

Several points of tension have emerged in the introductory addresses. The most spectacular is the reflection of division between Russia and her satellites and America and her satellites. Addresses by John Foster Dulles, leading American churchman and Republican foreign policy adviser, and Josef L. Hromadka, theological professor and member of the Central Action Committee of Czechoslovakia, highlighted this division.

East-West Tension

Mr. Dulles denounced Soviet Communism for denying the existence of a moral law, for contempt for essential human rights and for its inherent and explicit aggressiveness. He was applauded when he said that "there is no holy war," when he said that "it would be wrong and stupid to use violence in order to convince people that violence ought not to be used" and when he said that "God gave his Son because he loved the world, not merely the West." The sympathies of the Assembly were largely on Mr. Dulles' side of the discussion.

But a great number of delegates who take Mr. Dulles' view conceded that if the presentations of the two men were considered a debate, Professor Hromadka would have to be given the decision on points. He said that "the Western nations have ceased to be the exclusive masters and architects of the world," that "Western man's apparent fear, frustration and helplessness in dealing with the great issues of our times" is costing him his world leadership, that even if war comes and the Western powers prevail militarily, they will "be morally and politically unable to cope with the area now under the Soviet government" because "the world cannot be organized on an anti-Communistic, anti-Soviet basis."

In his press conference afterward Dr.

(Continued on page 926)

Vatican Appoints Nuncio to India

Exchange of Envoys Seen as Violating Nehru's Insistence on 'Secular' Role for New Dominion

TIRUVALLA, INDIA, Aug. 10.—The recent appointment by the government of India of an envoy to the Vatican and the reciprocal appointment of a papal envoy to Delhi do not accord with Prime Minister Nehru's declaration on July 25 that India is to be a "secular" state. At a reception given him by Roman Catholics, the new papal nuncio said that his duties in Delhi differ from those of other diplomatic representatives. Those men represent mainly their own nations, he pointed out, while a papal diplomat represents a spiritual power which identifies itself as much as possible with every country. "The church is interested in the national as well as in the spiritual welfare of all her children," he said. "In that sense, she considers every country her own."

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'Approach' of India Will be Hindu

Nehru made his announcement of the nature of the state in a speech to an assembly of 50,000 persons in Madras city. India will be a "composite" nation, he said, "a secular nation; if you like, predominantly Hindu, because Hindus are predominant here and the Hindu mind and approach to things will prevail." "But that is a different thing," he continued. "Each individual will have complete freedom and opportunity. India will be a secular state in which, from the government's point of view, each man will have a square deal and a clear opportunity." The prime minister declared that the millions of Moslems remaining in India are welcome. He contrasted their situation with that of minority groups in Pakistan, which he said is an entirely Islamic state.

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Adopt Laubach Method In Madras

The education minister for Madras province recently announced in the legislative assembly that the Laubach technique for adult education would be used in the province's 10-year scheme for eradicating illiteracy. Christian missions in Madras have used the method for the past decade with marked success. Dr. Laubach has visited India several times under the auspices of the International Missionary Council and the National Christian Council of India to inspire those working at the difficult task of removing adult illiteracy. Christian educators have successfully adapted his method to the needs of the different Indian dialects. This is but another example of the Indian

government's taking up a pioneer service rendered by Christian missions and applying it on a wider scale.

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Madras to Set Up Rural Colleges

From promoting adult literacy, the Madras ministry of education plans to proceed to adult education. It will establish rural colleges in which adults may study languages, literature, history and culture, economics (with special emphasis on cooperation), political science, sanitation and health, and everyday scientific subjects. The provincial government has announced that it will offer grants to voluntary organizations which are willing to operate the colleges.

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To End 'Hindu' and 'Moslem' Universities

In the forthcoming session of the Indian parliament, a bill will be introduced to divest the Moslem university in Aligarh and the Hindu university in Benares of their religious complexions. The schools were established years ago under charters given by the British government, and have been open only to students of the respective faiths. Both have developed into great educational institutions. The proposed bill would delete all provisions in the charters which bar representatives of other communities from membership in the university courts, and would throw open the doors of the institutions to any and all students, irrespective of creed.

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Central Provinces Launch Social Education

The government of the Central Provinces recently launched a five-year "social education" scheme which in effect widens the adult literacy field by imparting knowledge of immediate use to the masses. At the end of the period, it is planned that illiteracy will have been abolished and considerable knowledge acquired in the courses, which will be offered for two hours daily. A beginning has been made with pilot projects conducted by volunteers who are given food and lodging by means of the fees of 2 rupees by each man and 5 by each woman who completes the course. The province is contemplating conscripting teachers and students.

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Woman Health Minister Plans Advance

India's minister for health, Amrit Kaur, a Christian, told the conference of provincial health ministers in Delhi on Aug. 3 that India's international health obligations are assuming increasing importance. Miss Kaur, who had just returned from the recent meeting of the first world health assembly in Geneva, revealed that headquarters of the World Health Organization's bureau for southeast Asia will be located in Mysore. The U.N.'s emergency fund for children has allocated to India $750,000 for promoting health measures among children, particularly refugees. The conference in Delhi discussed the training of medical and auxiliary personnel, the manufacture of surgical instruments, rural medical relief and the development of the drug industry in India, with particular reference to the manufacture of penicillin and the sulfa compounds.

P. Oomman Philip.

Politicians Scan Segregation Laws

Wallace Leaders, Particularly, Consider Means of Holding Interracial Meetings in the South

Richmond, Va., Aug. 26. — Southern states' laws regarding race segregation in public meetings are raising problems for some political leaders. Calvin H. Dalby, safety director for Norfolk, has been seeking advice on the enforcement of Virginia's segregation laws at the Wallace-for-president meeting to be held in that city late this month. Wallace is to speak at the Center theater. Preceding that meeting, party members of the second district will meet at the theater to nominate Jerry O. Gilliam, Norfolk Negro, for Congress. Elsewhere throughout the south the same issue will arise. The usual requirement is that Negroes be seated in designated sections separate from whites. Any police action would be directed against those who failed to observe this regulation. Richmond has had no trouble with the observance of this law, although there have sometimes been protests against it on the part of Negro groups.

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Richmond to Get City Manager

Following its adoption of the city manager, unit council form of government, Richmond has hired Sherwood L. Reeder as city manager. Mr. Reeder, a Pennsylvanian who has been serving as executive secretary of the Cincinnati citizens' development committee, will assume his duties when the new government is inaugurated Sept. 7. Commenting upon the coming of Mr. Reeder, the editor of the *Richmond Times-Dispatch* said: "He has a real job ahead of him. He will have to break new ground in managing a municipality which has functioned for generations under the old slipshod, inefficient system which is to be discarded. He will find it necessary to take steps in the public interest which will meet with opposition in certain quarters. It is to be hoped that in approaching these matters he will be actuated by a philosophy which has no guiding star but what is best for Richmond."

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Governor Tuck Blasts Federal Grants

In an address before the Virginia court clerks' convention in Roanoke, Aug. 13, Gov. Wm. M. Tuck branded the "trend toward a paternalistic central authority" by the federal government as a "Trojan horse, encompassing the elements of self-destruction." He held that grants-in-aid from the federal government constitute a threat to many state rights and undermine the foundations of local government. Such grants are based on the fallacy that funds can be dispensed by a benevolent government at Washington at little cost to state or local governments and citizens, he declared, adding that another fallacy arises from the fact that the federal government "actually has no funds to dispense." The governor cited figures showing that the combined total of individual and corporate income taxes paid from Virginia to the federal government for the fiscal year 1947 exceeded by more than $66,000,000 the total general fund appropriations made for recurring state government expenses for both years of the 1948-50 biennium.

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Bible Conference Has Strong Program

The Massanetta Springs Bible conference has offered an effective program this season. Addressing the assembly July 27 President Sam S. Hill of Georgetown College in Kentucky declared: "It was never in the minds of our fathers that the vital elements of religion should be excluded from American education. Our church-owned colleges are an absolute necessity for the defense and perpetuation of civil and religious liberty." Speaking on Aug. 16, Frederick H. Olert of Detroit declared that a minister cannot exclude social problems or consideration of war and race from his preaching of Christianity. "Christianity seeks to smash any system that is out of line with the principles and theories of Jesus," he said. Wallace M. Alston, pastor of Atlanta's Druid Hills Presbyterian Church, told the conference that America is plagued by "little, narrow, bigoted men with circumscribed minds who insist upon measuring the ground for the world that is to be by the same dimensions, the same ground plans, the same barriers and boundaries as obtained in the past." "I believe," he said, "that God is attempting to say to us, 'Too small!' "

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And So Forth

The Janet Randolph chapter of the United Daughters of the Confederacy is to launch a campaign for funds to erect a memorial window to Gen. J. E. B. Stuart in St. James Episcopal Church, Richmond. General Stuart was a member of that church, and his funeral was conducted from its former building at Fifth and Marshall streets.

At the 65th annual convention of the Women's Missionary Society of the Lutheran synod of Virginia, held last week in Marion, Mrs. Chester Osborne of Roanoke was re-elected president.

F. W. Burnham.

Heifer Project Carries On

The National Heifer Project, an interfaith organization for relief and rehabilitation in war-torn countries, reports that it has purchased 160 heifers in Denmark and will distribute them to Polish welfare groups and needy farmers. Meanwhile, the project is hoping to be able to ship to Japan the 2,000 goats which the army has agreed to transport. Toyohiko Kagawa cabled the project that the goats so far sent to Japan and Okinawa "are already bringing health, happiness and even life itself to many," and that "their presence is illuminating the missionary message." Contributions of money for the purchase of goats are welcome at the project's headquarters in New Windsor, Md.

Contest Seeks Novels with Christian Message

The Zondervan publishing house, Grand Rapids, Mich., is sponsoring an "international Christian fiction contest" which seeks novels of from 50,000 to 100,000 words. To be eligible, material must have "a strong Christian message and evangelical approach." Deadline is Dec. 31; prizes total $10,000.

Mormons Revive Legendary Drama

Elaborate Pageant Is Viewed by 50,000 Persons—Colgate-Rochester Elects Successor to Dr. Poteat

SYRACUSE, N. Y., Aug. 24.—For the first time since prewar years, the Mormons have staged their elaborate pageant "America's Witness for Christ" on Cumorah hill near Palmyra. No admission was charged and the production, given two evenings during the first week in August, drew an attendance estimated at 50,000. All members of the cast of 125 were Mormon missionaries. The story of the pageant, taken directly from the Book of Mormon, depicts the life of the inhabitants of America prior to its discovery by Columbus. Included in it is the ministry of the resurrected Christ on the western hemisphere in 34 A.D. According to the Mormon belief, Moroni, last person to be destroyed in the final conflict of the early inhabitants, buried the prophetic plates on Cumorah hill and later revealed to Joseph Smith where they were to be unearthed. The pageant will be given annually. A newspaper comment on the production says it "might develop into the Oberammergau of America."

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Urges Study of Politics

At the annual conference on public education held at Chautauqua, N.Y., under the joint auspices of New York University and the Chautauqua association, special emphasis was laid on the necessity of making the schools of America into centers for developing international understanding. More courses in world citizenship were called for by Dr. Edgar Fisher of New York University. He urged that pupils read biographies of national leaders and study foreign policies of various nations in order to gain a better knowledge of the political situation and the struggle for freedom in other lands. The importance of an international exchange of professors and students who would become "thread-carriers" in weaving a fabric of cultural understanding was also stressed.

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Fight Lottery Operations

For the third time in three months, state police have cracked down on large-scale lottery operations in upstate New York. Simultaneous raids made in many different cities and communities resulted in the arrest of 52 people, of whom 36 were from Syracuse. This city and Schenectady are said to be the main headquarters of a ring whose activities have an annual "take" in excess of $15,000,000 and form part of a nation-wide lottery syndicate. Syracuse residents are wondering whether local police were merely ignorant and ineffective or were protecting the lottery interests.

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State Mental Hospitals Termed 'Lagging'

Mental hospitals in our state lag far behind private institutions in the effectiveness of treatment given to patients, according to David N. Fields, executive director of the Association for the Improvement of Mental Hospitals. Dr. Fields spoke in

QUESTIONS JESUS ASKED

by Clovis G. Chappell

In his preaching to the multitudes and in his dealings with individuals Jesus frequently put the climax of his message in the form of a question. The question was no request for information but a demand that each hearer affirm the truth for himself. Today as then, Jesus' questions cannot be evaded, for they involve decisions that life requires of each of us. In these seventeen striking sermons Dr. Chappell explores the full significance of the answers we must give.

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Rochester at a meeting held for the purpose of organizing a local chapter of the association. He claimed that a large percentage of the 100,000 patients in state mental hospitals could be released if they had the benefit of new forms of therapy now used in private institutions. The state spends only $2 per day for mental patients, he said, while public hospitals treating other forms of illness spend more than $10 per day. Dr. Fields advocated an extension of family care for mental patients on the ground that the efficacy of this procedure has been adequately demonstrated.

• • •

Visitor from India Scores 'Jimcrowism'

The 12th biennial world conference of Girl Guides and Girl Scouts, which has just ended its sessions at Cooperstown, brought together representatives from many different nations. Parimal Das of Calcutta, India, said that the "untouchables" of her nation are subject to less "jimcrowism" than are the Negroes in this country. The "untouchables" of Hindu faith are segregated only in respect to food and marriage laws, she stated, but no segregation exists on trains and street cars such as is practiced toward southern Negroes. Miss Das, an Indian Christian, will be at Columbia University during the coming year studying for her doctorate.

• • •

Colgate-Rochester Chooses Successor to Dr. Poteat

Wilbour Eddy Saunders of Hightstown, N.J., headmaster of the Peddie School for the past thirteen years, has been elected president of Colgate-Rochester Divinity School to succeed Edwin McNeill Poteat. Dr. Saunders will assume his new duties in 1949. He is well known in Rochester, having served as secretary of the Rochester federation of churches during the years 1932-35. He is chairman of the commission on the ministry of the Northern Baptist Convention and a member of that body's Board of Education. During the past year he has been chairman of the New Jersey governor's committee on civil liberties.

• • •

And So Forth

Roman Catholics of the diocese of Ogdensburg have given a demonstration of generous giving and of loyalty to their church. A campaign was recently conducted to raise $1,100,000 to build a new diocesan cathedral to replace the edifice destroyed by fire last November. The amount was greatly oversubscribed. An army of 7,000 workers participated in the campaign, soliciting throughout the towns and villages of northern New York.

Sylvester L. Carrothers, pastor of the African Methodist Episcopal Zion Church of Westbury, died recently at the age of 82. He is believed by his family to have been the oldest active ordained pastor in the state. He was the first Negro ever to become a candidate for the New York legislature.

Lewis Eldred, professor of education at Elmira College, has been selected as president of the institution to succeed William S. A. Pott. He will begin his new duties next July 1.

Berdette N. Miner has become conference superintendent of the Free Methodist Church for western New York, with headquarters in Rochester.

WALTER D. CAVERT.

Reformed Alliance Will Expand Role

World Calvinists in Geneva Meeting See No Reason to Dissolve in Spite of Wider Ecumenical Relations

GENEVA, Aug. 18.—Theological descendants of John Calvin have just ended a world meeting in this city where the founder of the Reformed and Presbyterian churches lived and worked. They came for the 16th general council of the Alliance of Reformed Churches Holding the Presbyterian System. It was the first council since the war, the last having been held in Montreal in 1937. Approximately 160 delegates were present, representing nearly 30 nations. One-fourth of these came from the United States.

The most important achievement of the council, aside from offering fellowship, was bolstering of the alliance's continuing organization. Aroused by the ineffective way the alliance has functioned in the past, the delegates proceeded to reconstruct and expand the secretariat. They voted to establish an office in Geneva and to authorize the appointment of an executive secretary who will direct and coordinate the alliance's work from the Geneva office. This action was described as essential "in view of the tragic possibilities of the world situation, the urgent necessity to mobilize the resources of the Presbyterian and Reformed churches of the world for the assistance of the continental churches and the witness of the Christian faith in Europe, and in view of the expansion of the ecumenical movement and the immediate call to the alliance to play a worthy part in the activities of the World Council of Churches."

Hitherto, the alliance has had a general secretary, but this position, held for 21 years by W. H. Hamilton of Edinburgh, was abolished. Dr. Hamilton will continue as associate secretary. From his office in Edinburgh he will carry on the alliance's relations with the churches of Great Britain and Ireland and perform certain other duties assigned by the executive committee.

A New Executive Committee

A new executive committee was created to supervise the work of the executive secretary, to revise the alliance's constitution and to carry on in emergency situations. As members of the committee the council elected Pierre Maury, French professor; Benjamin Bush, representative of the Presbyterian Church, U. S. A., to the World Council of Churches; Pastor R. Steiner of Germany; J. M. Richardson of England; Alex King of Scotland; Cumming Thom of Australia; H. van der Linde of Holland; Lazlo Pap of Hungary; J. Hutchison Cockburn, director of the World Council's reconstruction department and former moderator of the Church of Scotland; and Jean de Saussure, Swiss professor.

Ex-officio members of the committee will include the new officers of the alliance: E. J. Hagan, pastor of Warrender Park Church, Edinburgh, and former moderator of the Church of Scotland, president; Edgar F. Romig of New York, vice-president for the alliance's western section; J. L. Hromadka of Prague, vice-president for the eastern section; W. B. Pugh of Philadelphia, western section secretary; Kenneth MacKelvie of Edinburgh, general treasurer; and R. C. Ligget of Valley Forge, Pa., western section treasurer. Beatrice Lavery of Belfast was elected secretary of the women's branch.

Support for World Council

The general council reaffirmed its support of the World Council of Churches and urged alliance churches not yet members of that body to give "prayerful consideration" to the possibility of joining. A resolution deplored the broken unity of the church and called upon member churches to take action wherever possible to restore unity. It was suggested that the "natural step in reunion" should be first with other members of the Reformed family. A delegate from the Evangelical and Reformed Church, which is completing merger arrangements with the Congregational Christian Churches, expressed the private view that this resolution was "directed at us."

Another action of the council was to authorize the holding of a world conference of Presbyterian youth, possibly in August 1949. A delegate in urging such a conference pointed to the mature age of the council delegates and said unless the alliance interests the young people "there will be no alliance in 20 to 30 years' time." The maximum age of the delegates to the proposed conference was set at 30 (the original mover of the resolution had proposed 25) although a small number of persons over 30 will be invited to serve as group leaders and interpreters. The conference program will center on main issues of Reformed doctrine.

'No Time to Dissolve'

George H. Donald of Montreal, holdover president of the alliance, presided at the sessions. In his inaugural address, Dr. Donald declared that the alliance should not be scrapped because of the formation of the World Council of Churches. "This is no time to dissolve smaller unities," he said. Dissolving the alliance, he claimed, would make the Reformed contribution to the World Council less effective.

The balance of the council program was devoted largely to 11 addresses and study work (in six divisions) on six themes. Pierre Maury, Paris professor, and George W. Richards, president emeritus of the Lancaster, Pa., Theological Seminary, spoke on "Historical Creeds and the Present Witness of the Church." Professor Maury said that the Reformed churches, by their very nature, were always called to new acts of confession. "Because we have been Reformed churches, we shall hope to be again reformed," he said. Pointing out that the Reformed church had been "surprised" when Karl Barth, the Swiss theologian, had questioned its church government and way of administering the sacraments, Professor Maury asked: "Is it not that in all this our traditional churches have become crystallized and petrified in the human manifestations of their tradition?" Dr. Richards said that "room is allowed in the churches of the alliance for new light to break from the fontal source of truth in Jesus Christ glorified, and old confessions may be modified by new revelations." "When the confession takes the place of the confessing church, faith declines, and the fellowship of believers enters into a priod of moribund orthodoxy or a decadent liberalism," he declared.

J. N. Thomas, professor at Union Seminary, Richmond, Va., and J. L. Hromadka, dean of the Jan Hus theological faculty of the University of Prague, presented papers on "Freedom and Justice in the Light of the Bible." Both agreed that freedom and justice are rooted in God. Dr. Thomas held that "the supreme will of God regarding human relationships, as revealed by Christ, is fellowship in love, or community." He viewed both American individualism, "an extreme emphasis on freedom without due regard for justice," and Communism, "an extreme emphasis on order, in the name of justice and at the expense of freedom," as developments standing under the judgment and needing the guidance of the Bible, "where God is revealed as willing both freedom and justice as inevitable conditions of fellowship in love." Dr. Hromadka said: "The main question is not, 'Am I free?' but, 'Who is my Lord?' My freedom is in my Lord. The question must continually be asked, 'Freedom for what?' Many people want freedom, but not in the Lord. They want freedom to protect themselves and their interests."

The Presbyterian Contribution

"Presbyterianism and the Present Ecumenical Situation" was discussed by J. Hutchison Cockburn, director of the World Council's reconstruction department, and John A. Mackay, president of Princeton Seminary. Dr. Cockburn said that Presbyterian churches "may contribute to the World Council of Churches their solidarity, their tradition of 400 years of Christian witness and labor, during which links had been forged between national Reformed churches and mutual interests had grown up." He cited as specific contributions Presbyterianism could make to the ecumenical movement its conception of church government, its conception of open communion, its liturgical freedom and the place it gives laymen. Dr. Mackay told the council that the Reformed churches "occupy a strategic mediating position in the ecumenical movement today between the episcopal churches on the one hand and those churches which have a congregational polity on the other." He outlined a five-fold function for the alliance: achieving understanding among all members of the Reformed family of churches, rediscovering the Reformed heritage, providing a prophetic leadership for a confused generation, offering guidance to its constituent churches on difficult denominational questions and guaranteeing mutual help whereby stronger churches would help the weaker.

Forms of Worship

Papers on "Forms of Worship" were given by James I. McCord, dean of the Austin Theological Seminary in Texas, and by Wilhelm Niesel, Reformed theologian from Germany. Dean McCord urged the restoration of the eucharistic form of morning worship advocated by John Calvin. Pastor Niesel held that it is the Word of God that builds the church, and that no liturgy should stand in the way.

Berkelbach van der Sprenkel, professor from Utrecht, and George Pidgeon of Toronto spoke on "What Is Fundamental in Church Order?" Dr. Berkelbach gave the answer as "Christocracy," which he defined as the reign of Christ. Dr. Pidgeon called the church "a divine society, the society of the redeemed." The final address of the

Prospecting FOR A United Church

ANGUS DUN

To deliver the first of the significant newly established Hoover Lectures on Church Unity at the Disciples Divinity House at the University of Chicago, one of the foremost names in church statesmanship was chosen. Bishop Dun, now at Amsterdam, wrote one of the first books in the field at the request of the Edinburgh World Conference on Faith and Order in 1937: **Varying Conceptions of Church Unity.**

Of the present volume, John Scotford, author of **Church Union, Why Not?** has written: "An admirable job of analyzing the conceptions of the church held by the Catholics (Roman, Eastern, and Anglican), the Lutheran and Calvinistic Protestants, and by those who make a personal experience the basis of the church. The strengths and weaknesses of these positions are considered with sympathy, insight and fairness. In the closing pages he outlines what each has to give to the Great Church which may sometime be."

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session, "The Mission of the Church in the Modern World," was given by Jean Cadier, professor at Montpellier University in France, who set forth the double witness of the church: by words, which proclaim Christ and give opportunity to faith to manifest itself, and by the practical life of a community which worships and which is brotherly.

In a hurry to conclude, the council gave only a brief time to hearing the reports on the six themes which had been considered in study sections. One section, that on "Freedom and Justice in the Light of the Bible," was unable to reach agreement and brought in three drafts.

Practically all the sections were agreed that more study should be given each subject, with the result the council authorized creation of a continuing study commission, which will work with the World Council of Churches' study department.

The section dealing with fundamentals of church order brought in a finding on the ministry of presbyters and bishops, which poses a problem when Anglican and Presbyterian churches propose to unite. The report, which was received and referred to the study commission, said that the New Testament teaches the parity of these offices in the ministry of the word and sacrament. "Therefore," the report said, "the faith and polity of the Reformed and Presbyterian church has no place for a sacerdotal episcopacy. Nevertheless, it is increasingly evident that the requirements of the order, unity and peace of the church may demand, in certain national situations, the setting apart of chosen presbyters to act as *pastores pastorum,* but without independent authority. Furthermore, it is our judgment that in cases where it would contribute to the greater effectiveness of the church as the servant of Christ and open the way towards wider unity in the body of Christ, the several member churches of the alliance, as occasion requires, may take steps to provide for a constitutional episcopacy."

WILLMAR L. THORKELSON.

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Honduras Missions

Six Groups in Cooperative Effort Try to Halt Overlapping, Expand Evangelism

LA MOSQUITIA, COLON, HONDURAS, Aug. 2.—This year's meeting of the intermission committee of Honduras, held recently in Tegucigalpa, sought ways to extend the influence of the organization which promotes cooperation among mission efforts in this country and tries to prevent overlapping of programs and territories. It was probably the most important gathering held since the project was launched a few years ago.

Each representative of the six member missions arrived at the meeting armed with a map of that part of Honduras which his mission officially claims as its legitimate territory for evangelization. It had been hoped that a composite map could be made this year, but in cases where overlapping occurred it was discovered that no round-the-table meeting could clear up disputed points. No map in existence is accurate in locating some of the villages. It was decided that representatives of the different missions would travel over the areas in question together and work out a satisfactory division of territory. A composite map may thus, it is hoped, be ready next year. Consensus of the meeting was that it is within the province of the intermission committee to take action in all cases in which matters between member missions need settlement.

As in other years, the opportunity of sharing in fellowship and getting to know more of each other's work and plans was an inspiration to all who attended the meeting. The committee's efforts have made possible cooperation in the schedul-

ing of visiting speakers, the production of literature, the use of radio time and the services of a central bookstore. Perhaps the most practical thing to come out of the joint movement has been the plan to use cooperatively the airplane owned by the National Holiness Missionary Society. Since the meeting, a survey flight has been made to the northeast coast of Honduras. It has been shown, for instance, that the journey to their field which ordinarily takes the Moravian missionaries two weeks to accomplish can be made by plane in an hour. Details such as financing of the joint project and establishing radio communications remain to be worked out.

At the meeting in Tegucigalpa, the need for more widespread evangelism was stressed. A call was sent out to all congregations of member missions for more general Bible reading, family worship, personal evangelism "among high and low" and fuller devotion.

WERNER G. MARX.

'Nation' Controversy—Pro and Con

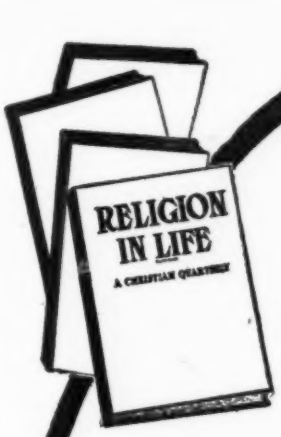
A request by a Catholic veterans' organization in Rochester, N. Y., that the *Nation* be banned from public school libraries because of its reputed "slander" against the Catholic Church was rejected by the local board of education, Religious News Service reports. Meanwhile, in New York city, William Jansen, superintendent of schools, has been commended by the state federation of labor (A.F. of L.) for his part in the recent banning of the magazine in the public schools under his jurisdiction. The resolution by the federation calls the articles on the Catholic Church which appeared in the *Nation* "contrary to the basic concepts of American democracy," and pledges union members to give full support to Dr. Jansen and his associates "in all similar actions which may be necessary to take to preserve the rights of the people of our country."

N.L.C. May Act as Trustee For German Missions

On his return from conferring in Europe with government and church officials on the future of former German mission properties in Africa, Frederick A. Schiotz, secretary-elect of the National Lutheran Council's commission on orphaned missions, revealed that there is at present no probability that the properties in British colonies will be returned to the German societies, but that the British government may consider transferring them to the National Lutheran Council, which would act as trustee. While in Stockholm, Dr. Schiotz arranged with T. Vapaavuori, director of the Finnish Mission Society, for three Finnish missionaries to help man the projects of the German societies in Tanganyika.

Reports Evangelical Freedom Behind Iron Curtain

Jacob Gartenhaus of the Southern Baptist Home Mission Board returned from a recent trip behind Europe's "iron curtain" with a report that evangelical Christians, especially in Hungary, have never enjoyed greater freedom than they do today. "There are meetings on street corners," he said. "Tracts and pamphlets are being distributed by the million. In Budapest an evangelistic newspaper was prominently displayed on newsstands."



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- *Are Sex Standards on the Way Out?* —Sylvanus M. Duvall
- *Evangelical Christian Nurture* —H. Shelton Smith
- *Neglected Merits of Biblical Preaching* —Earl H. Furgeson
- *What Must the Negro Do to Be Saved?* —Alexander P. Shaw
- *The Possibility of Methodist and Episcopal Union* —Paul S. Sanders
- *A Review of the Quarter's Fiction* —John C. Schroeder

Book Reviews by: M. E. Andrews, E. M. Austin, R. Battenhouse, W. Beach, W. R. Bowie, E. S. Brightman, M. W. Clair, S. S. Cohon, A. S. Dreyfus, L. L. Dunnington, T. H. English, C. H. Hopkins, W. M. Horton, H. L. Johns, C. Keene, K. S. Latourette, C. C. McKown, W. G. Muelder, C. R. Murphy, R. C. Petry, C. W. Quimby, D. S. Robinson, P. S. Schilling, D. H. Tippett, E. Welsh, L. P. Winfield, P. A. Wolfe.

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Plan Mission Task In Warring China

Executives Meet, Agree Relief Activities Must Continue–Communists Show Leniency toward Foreigners

NANKING, CHINA, Aug. 19.– An important conference was held recently by mission executives to discuss the problems which the Nationalist-Communist controversy is causing for the church. The mission leaders concluded that there would be no let-up in the need for overseas funds to meet the anticipated relief situations on both sides of the fighting lines. Many Catholic and Protestant workers have been able to carry on their work even in Communist territory. The *China Missionary*, Catholic mission magazine, reports thus concerning the Communist occupation of Kaifeng (now returned by the Communists to the Nationalists): "The Communists pillaged one convent which had been occupied by the American sisters. They did not interfere with any other mission installations. All priests and sisters in the city were rounded up by the Reds but apparently suffered no serious inconveniences. A community of Chinese sisters from Weihweifu was allowed to leave the city and seek refuge elsewhere. The seminarians were also allowed to go into the countryside."

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Communist Attitude may be Bid for Relief

This milder attitude of the Communists toward Christian workers and foreigners, some believe, is a result of the closing-up of U.N.R.R.A. and C.N.R.R.A. work. The Communists probably desire, it is said, to make friends with other institutions which can supply their part of the country with needed materials. There seems to be no uniformity about the Red policy; it varies from section to section. While there has been a lessening of military activity in recent weeks, it is expected that full-scale offensives will begin as soon as the harvest is in. If the Communists prove to be as successful in these fall foraging raids as they have in the past, the Nationalist cause will be weakened again.

• • •

Cost of Living Rises Even Higher

While the nation is momentarily awaiting the announcement of long-promised reforms, the inflationary condition of the country has attained another level in its upward spiral. The cost of living figures released in mid-August told of a 90 per cent rise in prices over the end of July. The American dollar topped the 12,000,000-to-one figure, with no indication that a ceiling was in sight. Chinese silver dollars (now banned from sale), which were worth three to one American dollars before the war, are now being openly sold near the center of the capital at figures above 1,000,000 Chinese National currency to one Chinese silver dollar. Announcements are being made by E.C.A. concerning purposes for which American aid funds are to be used. Since American officials have said that aid will be granted only in situations in which the Chinese government can give assurances that the money will be spent efficiently, this is claimed by some bankers as the reason for the continued unsteadiness of Chinese currency.

• • •

Churchmen Wait to See How Wind Will Blow

In the midst of China's difficulties, Protestant churchmen have maintained an unusual silence. Last summer, when conditions were serious but not at the present tragic stalemate, deputations of the nation's leading Protestants came to Nanking to consult with President and Madame Chiang Kai-shek. There has been little indication that these overtures will be repeated. In fact, the very opposite policy seems now to be in effect, with churchmen determining to follow a middle-of-the-road policy so that they will not be offensive to whatever group may ultimately dominate the country.

• • •

Hold 'Y' Official Incommunicado

Last month plain-clothes men entered the Shanghai Y.M.C.A. and with drawn guns arrested Secretary Liang Tse-han. Without informing other "Y" authorities, they rushed Mr. Liang from the building and held him for several days incommunicado. When the local Y.M.C.A. officials finally ascertained the facts, they charged that Mr. Liang was being held on the evidence of one so-called "imprisoned" Communist that the secretary had "introduced a young man into Communist territory." Mr. Liang has been held continuously without trial. Other than representations made by the local "Y" officials, not much has been done to try to secure his release.

• • •

Issue Statistics on Student Strikes

Chinese educational authorities have issued a report stating that 109 student strikes occurred between December 1946 and June 1948 in 18 main cities of the country. Ninety per cent of these strikes, they claim, were Communist-inspired, and 21 incidents were of anti-American character, destined to undermine Chinese-American relationships. This government-sponsored report makes no reference to last May's strike sponsored by the San Min Chu I youth corps in Central University, the institution operated by Nanking. It also fails to record other strikes which resulted from conflict between Nationalist party factions but were later capitalized on by Communist agents.

HERBERT L. MINARD.

Youth for Christ Plans New Mission Efforts

At its fourth annual convention, held in Winona Lake, Ind., in July, Youth for Christ International adopted a budget of $872,000, prepared to send 40 gospel teams to 46 foreign countries and elected as president Robert A. Cook, director of the Chicagoland Youth for Christ.

Fines Minister for Disturbing Peace of Citizens

When a visiting Pentecostal minister in Port Hope, Ontario, preached in a tone of voice which the local magistrate agreed with complaining neighbors was "calculated to disturb the inhabitants," he was fined $5 and costs. No charge was laid against a second minister at the tent meeting whose voice was described by near-by residents as "not disturbing."

Suggest 'Export' of Norwegian Pastors

They Are in Oversupply, while Denmark and Sweden Suffer Shortage—German Ministers Visit

ROSKILDE, DENMARK, Aug. 23.—Today the churches in Denmark and Sweden suffer from a serious shortage of pastors, particularly of younger men. At the same time, Norway has an oversupply. A Norwegian church paper has come forward with a suggestion that Norway "export" pastors to her sister Scandinavian countries. "Religious viewpoints in the countries are much alike," says the paper, "and there should not be too much language trouble. In Norway pastors often have to wait until they are about 40 years of age to get a congregation of their own." Danish churchmen have pointed out, however, that there would be difficulty in carrying out the plan so far as this country is concerned. Since the Danish church is a state church, the pastors are government officials, and must of course be naturalized citizens. An "imported" pastor could, however, serve as an assistant. But would the Norwegian pastors be satisfied with that office? And would the Danish congregations like it? Such questions need to be faced before any sort of plan can be worked out.

• • •

German Pastors Thank Danes for Aid

At the Christian summer course in Liselund, two German pastors appeared as guest preachers and spoke to large assemblies. One came from Holstein; the other was Pastor Bartelt, assistant to Martin Niemoeller, from whom he brought greetings. The Holstein pastor pointed out that the fact that we are Christians bridges over that abyss of hatred and enmity into which we all may so easily be tempted to plunge. Pastor Bartelt described the plight of refugees in Germany, and the problems raised by their presence. He thanked the people of Denmark for the aid they have given the thousands of refugees who have sought asylum in this country.

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Swedish Churches Seek More Funds for Building

Present-day building problems are disturbing the Church of Sweden, whose building committee has applied to the government for an increase in the church building quota for next year to 5,000,000 crowns (about $1,800,000). A number of the church buildings for large parishes (for instance, the Sofia Church in Stockholm and St. Olaf's in Norrkoeping) have been closed for years because repairs, badly needed, cannot be made. Members of these churches have had to go to neighboring parishes, and congregational life has suffered in all manner of ways. In addition, a number of church buildings of historical interest need immediate repair if they are to be preserved.

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Hungarian Pastor Supervises Children's Welfare

A young Lutheran pastor has come from Hungary to supervise the welfare of the 500 Hungarian children who are spending

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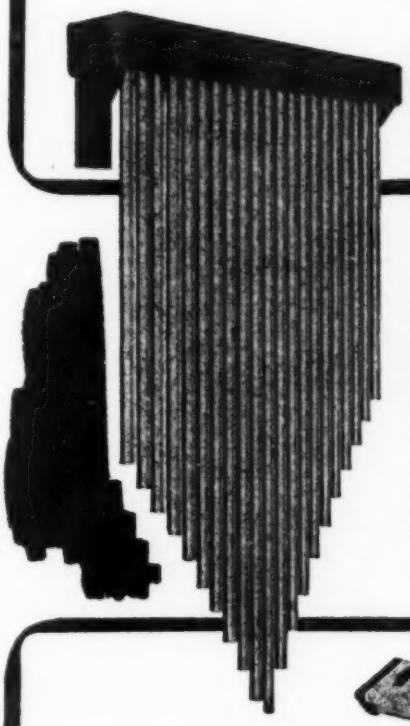

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the summer with Danish families. Having studied in Sweden, he speaks the language fluently and so has little difficulty here. He has found that the children are not eager to return home. When he asked one boy what his father would say if he did not come back, the child answered: "I think my father would be glad to know I have such a nice time in Denmark." The visitor says there is much similarity between Danes and Hungarians; both are inclined to say, when difficulties arise, "That is all right." For instance, when he asked the foster parents how they had managed to provide new clothing for the children when clothes are so strictly rationed in Denmark, they all answered, "Oh, that is all right."

• • •

And So Forth

A plan for the exchange of theological students between Denmark and Iceland is being worked out. A Danish pastor has just left for Iceland to forge new contacts between the churches of the two countries.

The first Danish missionary to Ethiopia was recently ordained.

On his return from his recent visit to the U. S., Swedish Archbishop Eidem expressed his admiration for the lay activity he observed in the American churches. He was much impressed by the feeling of responsibility the average layman of the Augustana Synod feels for his church.

More than 200 Swedish pastors, doctors and nurses met last week for a conference on the spiritual needs of patients.

At the request of the French Lutheran Church, a Danish pastor has gone to France to work among Lutheran refugees there. His salary is being paid from the funds raised in Denmark for relief work among suffering Lutheran churches in other European countries.

K. E. JORDT JOERGENSEN.

AMSTERDAM ASSEMBLY

(Continued from page 917)

Hromadka said that Czech churches "are more relevant to Czech life now than for many decades." He said that he is a member of the Central Action Committee of Czechoslovakia and has been vigorously criticized for accepting this position, but he defended it on the ground that there he "can do something to remedy many wrongs." When he was asked if it was possible to have a free church in a Communist society, he said: "I don't know what communism will do with the church tomorrow. So far we have unrestricted freedom of work and worship. If they try to restrict my freedom as a Christian. I'll go to prison rather than to submit. If the church has courage, it can do much in any situation. Many people excuse themselves too easily. What the Communists will do I don't know, but that is not my responsibility."

Another point of tension, less interesting to the 200 correspondents who are covering this meeting but still important, is that between the representatives of the European state churches and the free churches of Europe and the rest of the world.

There is no question that so far the World Council of Churches has been dominated by the established or national churches. For example, if a speaker is British, the chances are literally 7 to 1 that he will come from the Church of England, although that body is a minority even in its own country. On the other hand, most of the funds for this meeting and for the continuing support of the World Council come from the free churches.

Delegates have begun to realize that the program of the council for the coming five years will be determined in the next ten days here, and they are likely to do something to correct a state of affairs which makes the World Council Europe-centered and state-church-dominated. The action most likely to produce the results desired will center on the composition of the central committee of 90 which will represent the Assembly in the intervals between meetings. Another part of the same struggle is involved in the decision to be made as to whether the World Council is to continue to have five presidents, which inevitably reduces the responsibilities of that office and increases those of the general secretary, or one.

A third point of difference relates to the theology which will find expression through the World Council. Delegates who are concerned with this note that it was no accident that the first address on the theme of the Assembly, "Man's Disorder and God's Design," was given by Karl Barth. The noted Swiss theologian had little to do with the preliminary work of the Assembly, and his address on the opening working day of Amsterdam revealed why. His text might have been said to be the words with

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Mine Own Executioner (British) Burgess Meredith, Kieron Moore. *Drama.* Lay psychiatrist, his successful practice frowned on by medical authorities, himself torn by doubts of his ability to solve his own and others' problems, encounters case he seems to be aiding, only to have it end in tragedy. A *sober,* unresolved theme that at least refrains from pat solutions, presents a subtle study of people in their everyday, unsensational moods, lacks sense of purpose. *Not pleasant, but provocative.* M

Night Boat to Dublin (British) *Melodrama.* Military intelligence agents on trail of suspected spies in effort to discover whereabouts of abducted Swedish scientist possessed of certain atomic secrets. In wartime setting, *casual, tense* in best British spy-film tradition. M,Y

Tap Roots (Univ.) *Drama.* A new slant on Civil War theme: a tale based on valley of Mississippi farmers who held out—for a time—against Confederate secession, finally capitulated in bloody encounter. Since makers were unable to decide whether to make the people heroic or mistaken (boxoffice?), basic theme is passed over and love story exploited for more than its worth. Has lots of bloody action, is *interesting, but unsatisfactory* in its lack of definite direction. Technicolored. M,Y

Walls of Jericho (Fox) Anne Baxter, Linda Darnell, Kirk Douglas, Cornel Wilde. *Drama* of noble but frustrated love amid slanders and bickerings of small town, its best parts the portrayal of everyday life, permeated by county politics, in Kansas of the T.R.-Taft era. Final courtroom scene excellent drama. *Restrained, moving.* M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Melody Time, Mr. Blandings Builds His Dream House, The Overlanders, The Search, Thunder in the Valley.

For Mature Audience: All My Sons, Another Part of the Forest, Call Northside 777, Captain Boycott, Four Faces West, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, I Know Where I'm Going, My Girl Tisa, The Senator Was Indiscreet, Shoe-Shine, So Well Remembered, Song of Love, State of the Union, The Treasure of the Sierra Madre.

9-8-48

which he closed: "Take counsel together, and it shall come to nought . . . for God is with us," the German version of Isaiah 8:10. He started by saying that God's design alone matters, that "the world's disorder, and therefore also our own conceptions of its causes, and therefore also our proposals and plans to combat it, are all below," whereas "God's saving design is above."

With this as a beginning, Barth marched through the entire agenda of the study topics of the Assembly and stood it on its head with dicta like these: "We do not therefore have to think about any sort of Christian line of march, but we have to drill ourselves in concrete obedience to this living Lord." "The salvation of the world, which has already been accomplished, was not our work. And so also will that which still remains, the revealing of the world's salvation in a new heaven and a new earth, not be our work but His."

Many delegates, and not only Americans, were quick to remark that when this point of view is carried to the extreme to which Barth carries it, the nerve of Christian responsibility to add works to faith is cut. So they noted with satisfaction that Bishop Ivan Lee Holt took for his text for morning prayers the following day: "We are not of them who draw back unto perdition, but of them which believe to the saving of the soul." A Negro American delegate objected openly to Barth's "passivity" and said: "We have an obligation to cooperate actively with God, for without us God cannot fulfill his work of redemption." Indian and Chinese delegates have also arrayed themselves with the critics of the theology that seems to have an organic kinship with Europe's ruins.

The Assembly is working under a physical handicap, for its delegates are scattered over a large city in hotels from which they must try to find the meeting places in a variety of halls, schools and churches. It is confused by its own transitional character from a provisional to a permanent status. Its leadership, which has had to carry for a decade responsibilities which originally were intended to be fulfilled in three years, is aging, and it is not yet clear who will succeed the generation which directed the ecumenical movement from the first Edinburgh conference of 1910 until now.

The diffidence of delegates who are meeting for the first time almost as strangers, and the complexity of the problems to be faced and the program designed to cover them, make it impossible at this stage to predict what will come out of this meeting. But it is a safe guess that even though the World Council of Churches is now a reality, this conference will adjourn with the council still actually "in process of formation." That will not be a bad thing. The foundation of the cathedral has been laid and its walls have begun to rise. It is already a place of worship, and if the clamor and confusion of work still to be done continues for a long time, that too can become a symphony of praise to the Divine Architect.

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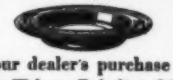

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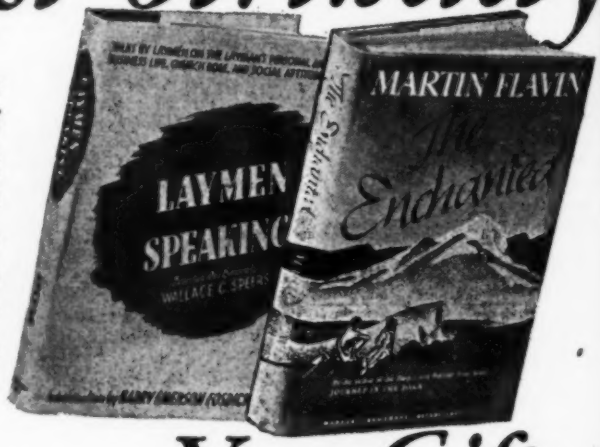

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